MATERIALS FOR THE HISTORY OF THE TEXT OF THE QUR'ĀN

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THE OLD CODICES

THE KITĀB AL-MAṢĀḤIF OF IBN ABĪ DĀWŪD TOGETHER WITH A COLLECTION OF THE VARIANT READINGS FROM THE CODICES OF IBN MAʿSŪD, UBAI, ʿALĪ, IBN ʿABBĀS, ANAS, ABŪ MŪSĀ AND OTHER EARLY QUR'ĀNIC AUTHORITIES WHICH PRESENT A TYPE OF TEXT ANTERIOR TO THAT OF THE CANONICAL TEXT OF ʿUTHMĀN

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PREFACE

The material in the present volume is offered to students of Islam as a contribution to the problem of the history of the Qurʾān text. For many years the present writer has been collecting materials for a critical text of the Qurʾān, and in 1926 agreed with the late Prof. BERGSTRÄSSER to collaborate in the much bigger task of preparing an Archive of materials from which it might be some day possible to write the history of the development of the Qurʾānic text. It is hoped that it will be possible to publish shortly, as one step in that plan, a text of the Qurʾān with apparatus criticus giving the writer's collections of textual variants gathered from the Commentaries, Lexica, Qirāʾāt books and such sources. Meanwhile Dr PRETZL, BERGSTRÄSSER's successor at Munich, has begun to organize the Archive for the Korankomission set up by the Bavarian Academy at BERGSTRÄSSER's initiation, and has already asssembled a goodly collection of photographs of early Kūfic Codices and early unpublished *qirāʾāt* works.

The need of the moment is the publication of material that will bring the subject into discussion amongst Islamic scholars. This is a field of Islamic study which offers almost unbroken ground, and presents numerous problems for investigation. One of them is the question of the Old Codices which represented the pre-ʿUthmānic stage of the Qurʾān text. It was the merest chance that led the present writer to unearth the MS of the *Kitāb al-Maṣāḥif* of Ibn Abī Dāwūd which now lies in the Ẓāhirīya Library at Damascus, and which is apparently the sole surviving example of the little group of *Maṣāḥif* books which studied the state of the Qurʾān text prior to its canonization in the standard text of ʿUthmān.

The text of this work of Ibn Abī Dāwūd is presented here as accurately as it can be settled on the basis of this unique MS.

The MS is an early one finished on the 17th of Jumādā al-Ākhira of the year 682 A.H = 1283 A.D, and with every *juz'* are given the *isnāds* of the authorities through whom the text had descended.

The original from which this text was copied had apparently lost some leaves and suffered some disarrangement. The only serious case of such disarrangement where part of the material of one chapter is found inserted into and breaking the connection of another chapter, has been tacitly corrected in this edition. The MS also contains a number of explanatory interpolations which in this edition have been enclosed in square brackets [], round brackets () being used for small particles etc. which had dropped out through the negligence of the scribe. The Ẓāhirīya MS is imperfect at the beginning, but probably only one or two leaves are missing. In its present state it consists of 100 folios 17 × 10 cm, the text varying from 21 to 23 lines to the page.

The MS as a whole is well written though sparingly pointed, so that the difficulties of establishing the text are mostly such as arise from the nature of the subject matter. Occasionally a later hand has inserted vowels or made a correction on the margin, not always happily. The greatest difficulty has been with the *isnāds* quoted by the author, and although all available controls were applied to them, there may still be some that will not stand the scrutiny of *isnād* critics. The assistance of Muslim savants in this matter was not very helpful for we could not overcome the principle that every *isnād* that led to a statement at variance with orthodoxy was ipso facto condemned.

Much of the material given by Ibn Abī Dāwūd regarding the history of the text of the Qur'ān, though extremely unorthodox, yet agrees so closely with conclusions one had reached from quite other directions that one feels confident in making use of it, however weak orthodoxy may consider its *isnāds* to be. It seemed therefore, important to expose the text at once to the criticism of scholarship. The most significant material, naturally, is that concerning the Old Codices, and for this reason the text itself has been prefaced by a collection of the textual variants that have survived to us from the various non-ʿUthmānic Codices, whether

primary or secondary. In the cases of Ibn Masʿūd and Ubai b. Kaʿb, whose readings are important from another point of view, all the readings have been given, but in the others as a rule only those variants which assume a consonantal text differing in some respect from the standard text of ʿUthmān. The standard text is quoted from the Egyptian standard edition of 1342, though I have not slavishly followed its orthography, intelligibility being more important than consistency. The verses are quoted according to the Kūfan verse numbering given in the 1342 edition followed by the number of the verse in FLÜGEL's edition; where FLÜGEL's numbering agrees with the Kūfan numbering only one verse number is given.

These variants from the Old Codices have been read over with several Muslim savants in the East, in the hope of testing them by the criticism of those whose acquaintance with the text is more intimate than any Western scholar can hope to attain. Invariably these savants took the position that the ʿUthmānic text is perfect and unchallengeable, and the variants must therefore be regarded as conscious or unconscious corruptions of this text. Some contested the authenticity of the variants, arguing that they were nothing more than deliberate tampering with the text by later heretics who sought to gain currency for their heretical readings by attributing them to these ancient authorities. Others, though they were but few, were willing to admit the variants, but explained them by the theory that in the early days many of the Companions made for themselves copies of the Qur'ān in which they inserted for their own private edification many explanatory additions, synonyms for words that they did not fully understand, and such like annotations. The text they recited, however, was the original text as it was delivered by the Prophet and afterwards written out officially by ʿUthmān. Thus the variants that have come down from them are only those little peculiarities that were remembered as having been in their private copies, and so have no value whatever for the study of the text.

Modern scholarship naturally cannot accept so easy a way out of the difficulty, for it is quite clear that the text which ʿUthmān

canonized was only one out of many rival texts, and we needs must investigate what went before the canonical text. On the one hand it seems likely that in canonizing the Madīnan text-tradition, ʿUthmān was choosing the text that had all the chances of being nearest the original. On the other hand there is grave suspicion that ʿUthmān may have seriously edited the text that he canonized. It was therefore worth attempting an assembling of all the material that has survived from the rival texts. It is unfortunate that not sufficient has survived to enable us to get a real picture of the text of anyone of them. Such material as is available at the moment, however, is here offered to the criticism of scholars. Some of the variants seem linguistically impossible, and indeed are occasionally noted as such in the sources which quote them. Some give one the impression of being the inventions of later philologers who fathered their inventions on these early authorities. The great majority, however, merit consideration as genuine survivals from the pre-ʿUthmānic stage of the text, though only after they have passed the most searching criticism of modern scholarship by scholars approaching them from different points of view, shall we be free to use them in the attempted reconstruction of the history of the text.

If sufficient interest is created among students of Islam to enable systematic search to be made, it is possible that we may yet recover some of the other *Maṣāḥif* books or copies of some of the early *qirāʾāt* works of ad-Dānī, al-Mahdawī, al-Ahwāzī or Ibn ʿAṭīya.

My special thanks are due to two Oriental savants, Mūsā Jārullah Rostovdānī of Kazān and Shaikh Sayyid Nawwār of Cairo, both of whom have read with me all the *shādhdh qirāʾāt* from the Old Codices and taught me many things that a Christian can hardly learn for himself. Thanks also are due to Dr Otto Pretzl who photographed for me the Ẓāhirīya MS and to Amīn al-Khānijī for his personal care over the printing of the Arabic text in Cairo. Finally there is due an expression of thanks to the Trustees of the de Goeje Foundation whose generosity made possible the publication of the volume in its present form.

Cairo, 1936 Arthur Jeffery

INTRODUCTION

Critical investigation of the text of the Qurʾān is a study which is still in its infancy. Within the fold of Islam it seems never to have attracted much attention. The growth of the Qurrāʾ is evidence that there was some interest in the question in the early days of Islam [1]) but with the fixing of the text *ne varietur* by the Wazīrs Ibn Muqla and Ibn ʿĪsā in 322 A.H. at the insistence and with the help of the savant Ibn Mujāhid († 324)[2]), and the examples made of Ibn Miqsam († 362) and the unfortunate Ibn Shanabūdh († 328) who persisted in making use of the old readings after this fixing of the text[3]), such interest as there was seems to have come to an end. Variant readings within the limits of the Seven systems[4]) that were admitted as canonical by the decision of Ibn Mujāhid naturally continued to be studied by a limited group of scholars, and the readings of the other uncanonical Readers occasionally received attention, more parti-

[1]) *Fihrist* 36 mentions a number of works on *Ikhtilāf al-Maṣāḥif*, such as those by Ibn ʿĀmir († 118), al-Farrāʾ († 207), Khalaf b. Hishām († 229), al-Madāʾinī († 231), al-Warrāq and one Muḥammad b. ʿAbd ar-Raḥmān. There was also a work with a similar title by Abū Ḥātim († 248) cf. *Fihrist* 59[2], a work derived from al-Kisāʾī († 189) entitled *Kitāb Ikhtilāf Maṣāḥif Ahl al-Madīna wa Ahl al-Kūfa wa Ahl al-Baṣra ʿan al-Kisāʾī*, and a *Kitāb al-Maṣāḥif wa 'l-Ḥijāʾ* by Muḥammad b. ʿĪsā al-Isfahānī († 253). Ibn Miqsam († 362) is also said to have composed a *Kitāb al-Maṣāḥif* (*Fihrist* 33[6]), but the three famous *Maṣāḥif*-books were those of Ibn Abī Dāwūd († 316), Ibn al-Anbārī († 327) and Ibn Ashta al-Isfahānī († 360), cf. *Itqān* 13.

[2]) Vide Massignon's *al-Ḥallāj*, I, 241 and Bergsträsser, *Geschichte des Qorantexts*, 152 ff. Some account of the man will be found in al-Khaṭīb, *Tārīkh Baghdād*, V, 144—148, Yāqūt, *Irshād*, II, 116—119, and Ibn al-Jazarī, *Ṭabaqāt*, I, 139—142, No. 663.

[3]) On Ibn Miqsam see Yāqūt, *Irshād*, VI, 499; Ibn al-Jazarī, *Ṭabaqāt*, No. 2945; Miskawaihi *Tajārib* (ed. Amedroz), I, 285; and on Ibn Shanabūdh see Ibn Khallikān (tr. de Slane), III, 16—18; Yāqūt, *Irshād*, VI, 302—304 and Ibn al-Jazarī, *Ṭabaqāt*, No. 2707.

[4]) The Seven were Nāfiʿ of Madīna († 169), Ibn Kathīr of Mecca († 120), Ibn ʿĀmir of Damascus († 118), Abū ʿAmr of Baṣra († 154), ʿĀṣim of Kūfa († 128), Ḥamza of Kūfa († 158) and al-Kisāʾī of Kūfa († 189).

cularly the systems of the Ten [1]) and the Fourteen [2]), who were nearest to canonical position, though at times others also were included [3]). No definite attempt, however, was made to construct any type of critical text of the Qurʾān [4]), and for the most part textual studies were confined to questions of orthography (*rasm*) and pause (*waqf*). Thus the older variants, even though they were known to be represented in some of the older Codices, for the most part survived only in the works of two classes of savants, firstly certain exegetes who were interested in the theological implications of such variants, and secondly the philologers who quoted them as grammatical or lexical examples.

It is thus that in the Qurʾān Commentaries of az-Zamakhsharī († 538) [5]), of Abū Ḥayyān of Andalus († 745) [6]), and the more recent Yemenite writer ash-Shawkānī († 1250) [7]) who seems to have used some good old sources no longer available to Western scholars, we find recorded a goodly number of old variants representing a different type of consonantal text from that officially known as the ʿUthmānic text, and in the philological works of such writers as al-ʿUkbarī († 616) the blind philologer

[1]) To the Seven were added Abū Jaʿfar of Madīna († 130), Khalaf of Kūfa († 229) and Yaʿqūb of Baṣra († 205) to make the Ten. Islamic scholarship is still divided over the question as to whether seven only or all ten are canonical.

[2]) To the Ten were added Ibn Muḥaiṣin of Mecca († 123), al-Yazīdī of Baṣra († 202), al-Ḥasan of Baṣra († 110) and al-Aʿmash of Kūfa († 148) to make the Fourteen.

[3]) We hear of books composed on the Eight Readers, the Eleven Readers, the Thirteen Readers, and sometimes these included Readers not in the usual lists as given above. Thus the *Rauḍat al-Ḥuffāẓ* of al-Muʿaddil includes the readings of Ḥumaid b. Qais, Ibn as-Samaifaʿ and Ṭalḥa b. Muṣarrif (see Pretzl "Die Wissenschaft der Koranlesung" in *Islamica*, VI, p. 43). Also the Cairo MS of the *Sīq al-ʿArūs* of Abū Maʿshar aṭ-Ṭabarī contains numerous *mukhtārāt* beyond the canonical authorities, and the lost *Kāmil* of al-Hudhalī, though it is a work on the Ten, is said to have contained readings of forty extra Readers (*Nashr* I, 90).

[4]) A possible exception is the case of Abū Mūsā al-Qazwīnī to whom my attention has been drawn by Prof. Massignon, and who seems to have prepared a text in which varied coloured dots represented alternative readings in the text. Some samples of this process are actually found in some Kūfic Codices of the Third and Fourth Centuries, but so far as I know never consistently carried out.

[5]) The *Kashshāf*, ed. Nassau Lees, Calcutta, 1856.

[6]) *Al-Baḥr al-Muḥīṭ*, 8 vols., Cairo, 1328 A.H. printed at the charges of the Sulṭān of Morocco, and unfortunately in the latter volumes printed in great haste and consequent inaccuracy.

[7]) *Fatḥ al-Qadīr*, 5 vols., Cairo 1349. In his MS the author used the text of Warsh ʿan Nāfiʿ, i. e. the Madīnan text tradition, but in the printing of this edition the publishers have stupidly changed it in every case to the Kūfan text tradition of Ḥafṣ ʿan ʿĀṣim which is the one current in Egypt at the present day.

of Baghdād [1]), Ibn Khālawaih († 370) [2]) the savant of the Hamdānid Court of Saif ad-Dawla at Aleppo, and the even more famous Ibn Jinnī († 392) [3]), a not inconsiderable amount of such material has been preserved, which in some cases, indeed, proves to be one source from which it came to the Exegetes.

To apply this material to a critical investigation of the text of the Qurʾān seems never to have occupied the attention of any Muslim writer. In the *Itqān* [4]), as-Suyūṭī's great compendium of Muslim Qurʾānic science, we have recorded a great deal that concerns matters of the Muslim Massora, matters of considerable interest for the history of the exegesis of the Qurʾān, but very little that bears on the investigation of the text.

Nor has the subject attracted much attention in the West. Nöldeke opened it up in 1860 in the first edition of his *Geschichte des Qorâns*, and Goldziher drew attention to its importance in the first lecture of his *Richtungen* [5]), but it received no systematic treatment until Bergsträsser undertook his *Geschichte des Qorantexts* [6]) as the third part of the revised edition of

[1]) *At-Tibyān fi 'l-Iʿrāb wa 'l-Qirāʾāt fī Jamīʿ al-Qurʾān* on the margin of Jamal's supercommentary to Jalalain, 4 vols., Cairo 1348. (It was also printed separately at Cairo in 1302 and 1306, and with Jamal at Teheran in 1860 A.D.). Of his *Iʿrāb al-Qirāʾāt ash-Shādhdha* there is a broken MS in the possession of Dr. Yahuda of London and a complete MS discovered by the present writer in the East and now in the Mingana collection at Selly Oak.

[2]) *Ibn Ḫālawaih's Sammlung nichtkanonischer Koranlesarten*, herausgegeben von G. Bergsträsser, Stambul 1934. (*Bibliotheca Islamica*, VII). There are also variants recorded in his *Iʿrāb Thalāthīn Suwar* of which three MSS are known.

[3]) *Nichtkanonische Koranlesarten im Muḥtasab des Ibn Ǧinnī*, von G. Bergsträsser, München 1933. (Sitzungsberichte der Bayerischen Akademie der Wissenschaften 1933, Heft 2). There are good MSS of the *Muḥtasab* now available and it is hoped that the complete text may be published shortly. It is probable that other works of Ibn Jinnī would repay examination for there are not a few uncanonical variants quoted in the Commentaries from Ibn Jinnī which do not figure in Bergsträsser's lists.

[4]) *Soyuṭi's Itqān on the Exegetical Sciences of the Qurʾān*, ed. A. Sprenger, Calcutta 1857. (Bibliotheca Indica).

The recent work of az-Zanjānī, *Tārīkh al-Qurʾān*, Cairo 1935, may perhaps represent the beginning of a new day. The author is visibly inspired by Western work on the Qurʾān, and although bound hand and foot by the necessity of defending the orthodox position, he has made a useful assemblage of material from which others may start.

[5]) *Die Richtungen der islamischen Koranauslegung*, Leiden 1920, being the Olaus-Petri Lectures at Upsala, published as No. VI of the De-Goeje Foundation.

[6]) Erste Lieferung 1926: zweite Lieferung 1929: the third and concluding section has now been issued by his pupil and successor at München, Dr. O. Pretzl. Bergsträsser envisaged a much larger plan for a history of the text of the Qurʾān based

Nöldeke's work, and with characteristic thoroughness began to work down to bed-rock on the subject. It is an extraordinary thing that we still have no critical text of the Qur'ān for common use. Flügel's edition which has been so widely used and so often reprinted, is really a very poor text, for it neither represents any one pure type of Oriental text tradition, nor is the eclectic text he prints formed on any ascertainable scientific basis. Some of the Kazan lithographs [1]) make an attempt at giving the Seven canonical systems on the margin, but only very incompletely. The same is true of the curious Teheran lithograph of 1323, which prints parts of the text in Kūfic script (with interlinear naskhī) and parts in ordinary script, with a selection of the Seven on the margins. The best text so far available is the Egyptian standard edition of 1342 (1923) [2]) of which there are several later prints. This edition attemps to present a pure type of text according to one tradition of the Kūfan school as represented by Ḥafṣ ʿan ʿĀṣim, though unfortunately some corruptions have crept in owing to the use by its editors of younger authorities on the Kūfan tradition instead of going back to older and better sources [3]).

The orthodox Muslim theory of the text is well known. According to this theory the Prophet arranged to have the revelations written down immediately they were revealed and used to collate once every year with the Angel Gabriel the material that had

on an assemblage of materials on a vast scale, and of which the publication of a critical text of the Qur'ān by the present writer was to form part. (See his preliminary statement, "Plan eines Apparatus Criticus zum Qoran" in the Sitzungsberichte of the Bavarian Academy, 1930, Heft 7). The tragedy of the summer of 1933 which deprived Germany of one of her finest Arabists and the writer of a close personal friend, has necessarily delayed this project and somewhat changed it. Dr. Pretzl, however, has undertaken to continue with the plan and a new scheme for it is being elaborated. (See Pretzl, "Die Fortführung des apparatus criticus zum Koran" in *Sitzb. Bayer. Akad.* 1934, Heft 2).

[1]) E. g. the folio edition of 1857.

[2]) Bergsträsser has given an account of it in *Der Islam*, XX (1932), Heft I in his article "Koranlesung in Kairo".

[3]) Two of these older sources have been made available in careful editions in the *Bibliotheca Islamica* by Dr. Otto Pretzl, viz. the *Taisīr* and the *Muqniʿ* of ad-Dānī († 444) the Spanish Muslim savant. — *Das Lehrbuch der Sieben Koranlesungen von Abū ʿAmr ad-Dānī*, 1930, and *Orthographie und Punktierung des Korans: zwei Schriften von Abū ʿAmr ad-Dānī*, 1932. In the "Anmerkungen" to this latter text Pretzl notes a number of cases where the editors of the Egyptian standard text have deviated from the older tradition.

thus far been revealed. In the last year of his life they so collated it twice [1]). When the Prophet died the text of the Qur'ān was thus already fixed, and all the material gathered in an orderly fashion though it had not yet been written out, at least not in book form. Under the Caliphate of Abū Bakr took place the writing of it out in a first official recension. Later, in the Caliphate of ʿUthmān it was discovered that all sorts of dialectal peculiarities had crept into the recitation of the text, so ʿUthmān formed a Committee, borrowed from Ḥafṣa the copy made by Abū Bakr, and on its basis had a standard Codex written out in the pure dialect of Quraish. Copies of this were made and sent to the chief centres of the Muslim empire where they became Metropolitan Codices, and all other Codices that had been formed were ordered to be burned. This was the Second Recension and all modern editions produced in the East are supposed to be exact reproductions of the text (though not of the form) of this ʿUthmānic Recension [2]).

Very little examination is needed to reveal the fact that this account is largely fictitious. Nothing is more certain than that when the Prophet died there was no collected, arranged, collated body of revelations. Recent research by Dr. Bell of Edinburgh and Prof. Torrey of Yale has suggested that there is internal evidence in the Qur'ān itself that the Prophet kept in his own care a considerable mass of revelation material belonging to various periods of his activity, some of it in revised and some of it in unrevised form, and that this material was to form the basis of the *Kitāb* he wished to give his community before he died. Death, however, overtook him before anything was done about the matter. If this is so we are at a loss to know what became of this material, which obviously would have been the community's most precious legacy [3]). The earliest strata of tradition

[1]) *Itqān*, 146.

[2]) Thus in the Preface to the above-mentioned Egyptian Standard edition (student's edition of 1344) we read —

> "Its consonantal text has been taken from what the Massoretes have handed down as to the Codices which ʿUthmān b. ʿAffān sent to Baṣra, Kūfa, Damascus and Mecca, the Codex which he appointed for the people of Madīna, and that which he kept for himself, and from the Codices which have been copied from them".

[3]) There is a Shīʿa tradition (Kāshānī, *Ṣāfī*, p. 9) that before his death the Prophet

available to us make it quite certain that there was no Qur'ān left ready as a heritage for the community. The Prophet had proclaimed his messages orally, and, except in the latter period of his ministry, whether they were recorded or not was often a matter of chance. Some pieces of revelation material seem to have been used liturgically and so probably would have been written. Some pieces he himself caused to be written down in permanent form as they were of a definite legislative character [1]). Besides these there were numerous portions, generally small pieces, though sometimes pieces of considerable extent, that were in the possession of different members of the community, either memorized or written down on scraps of writing material that happened to be handy. Certain individuals among the early Muslims, perhaps even a little before the Prophet's death, had specialized in collecting or memorizing this revelation material. They and their successors became known as the Qurrā' — the Reciters, later the Readers, who constituted as it were the depository of revelation. Tradition says that it was the slaughter of a great number of these at the Battle of Yamāma in 12 A.H. that caused interest to be aroused in getting all the revelation material set down in permanent written form, lest with the passing away of the Qurrā' much of it should be lost [2]).

That Abū Bakr was one of those who collected revelation material was doubtless true. He may possibly have inherited material that the Prophet had stored away in preparation for the *Kitāb*. That he ever made an official recension as the orthodox theory demands is exceedingly doubtful. His collection

called ʿAlī and told him that this material was hidden behind his couch written on leaves and silk and parchments, bidding him take it and publish it in Codex form. It is also sometimes suggested that this material assembled by the Prophet was the nucleus of Abū Bakr's collection. In neither case, however, can we feel much confidence in the statements.

[1]) There are of course elaborate stories of the amanuenses of the Prophet, and there can be no doubt that he did employ amanuenses for his diplomatic correspondence. That certain of these amanuenses were at times called upon to write out special pieces of revelation is not at all impossible. It is difficult to take seriously, however, the theory that considers them as a body of prepared scribes waiting to take down revelations as they were uttered.

[2]) Yaʿqūbī (ed. Houtsma), II, 152; *Fihrist* 24; ad-Dānī, *Muqniʿ* 4 ff. and c.f. Nöldeke-Schwally II, 11 ff. There are many references to material that was lost at Yamāma that should have formed part of the Qur'ān.

would have been a purely private affair, just as quite a number of other Companions of the Prophet had made personal collections as private affairs. It was after the death of the Prophet that these collections became important. We have well-known stories of how ʿAlī, Sālim, Abū Mūsā and others had collections, and there are traditions which give lists of those who had commenced making collections or memorizing during the lifetime of the Prophet. As no two of these lists agree with one another to any great extent one is driven to conclude that while it was known that such collections were made there was no accurate information, save with regard to a few names, as to who made them [1]). Orthodox theory, even to the present day, has insisted that the word *jamaʿa* "to collect" used in these traditions means nothing more than "to memorize" and so does not imply that the collection was made in written form. As, however, ʿAlī brought along what he had collected on the back of his camel, as some of the collections had come to have independent names, and as ʿUthmān, after sending out his official copies to the Metropolitan cities, had to order all other copies to be burned, there cannot be the slightest doubt that there were written collections.

What we find in early Islam, as a matter of fact, is only what we might have expected to find. Different members of the community who where interested began to collect in written form so much as they could gather of the revelation material that had been proclaimed by the Prophet. Later, with the gradual expansion of the Muslim empire, some of these collections began to acquire notoriety as they came to be in some sort authoritative in different centres. Naturally it would be those collections that could claim some completeness that would attain to this position of eminence. Thus we read that the people of Ḥoms and Damascus followed the Codex of Miqdād b. al-Aswad [2]), the Kūfans that of Ibn Masʿūd, the Baṣrans that of Abū Mūsā al-Ashʿarī, and the Syrians in general that of Ubai' b. Kaʿb (Ibn al-Athīr, *Kāmil*, III, 86). Here we have the beginning of Metropolitan

[1]) Ibn al-Jazarī, *Nashr* I, 6; *Fihrist*, 27; Bukhārī (ed. Krehl) III, 397; Ibn Saʿd *Ṭabaqāt*, II, ii, 112—114. See also Nöldeke-Schwally II, 8—11.

[2]) This name is probably a mistake for Muʿādh b. Jabal, as indeed Bergsträsser has noted, *Qorantext*, 173.

Codices, each great centre following that collection, or perhaps we may say that type of text, which had local fame.

Now when we come to the accounts of ʿUthmān's recension, it quickly becomes clear that his work was no mere matter of removing dialectal peculiarities in reading, but was a necessary stroke of policy to establish a standard text for the whole empire. Apparently there were wide divergences between the collections that had been digested into Codices in the great Metropolitan centres of Madīna, Mecca, Baṣra, Kūfa and Damascus, and for political reasons if for no other it was imperative to have one standard Codex accepted all over the empire. ʿUthmān's solution was to canonize the Madīnan Codex[1]) and order all others to be destroyed. It is very significant that the Qurrāʾ were violently opposed to ʿUthmān because of this act[2]), and there is evidence that for quite a while the Muslims in Kūfa were divided into two factions, those who accepted the ʿUthmānic text, and those who stood by Ibn Masʿūd, who had refused to give up his Codex to be burned[3]).

There can be little doubt that the text canonized by ʿUthmān was only one among several types of text in existence at the time[4]). To canonize the Madīnan text was doubtless the natural thing to do, since in spite of the fact that Kūfa early came to have the reputation of being par excellence the centre of Qurʾānic studies, the prestige of Madīna, the Prophet's own city, must at that time have been enormous, and the living tradition would doubtless have been most abundant there. We may even say that a priori the Madīnan text had all the chances in its favour of being the best text available. Nevertheless it is a question of the utmost importance for any study of the history

[1]) Assuming that there was a Madīnan Codex. The stories of ʿUthmān's Committee in the *Muqniʿ* and in Ibn Abī Dāwūd certainly suggest that Madīna had depended largely on oral tradition and that this Committee of ʿUthmān made a first hand collection by taking down the material directly from the depositories and demanding two witnesses for every revelation accepted.

[2]) It will be remembered that the Ibāḍites made the charge against ʿUthmān that he had tampered with God's word.

[3]) Yaʿqūbī, *Historiae* II, 197; Ibn al-Athīr III, 86, 87; Qurṭubī I, 53.

[4]) Ibn Abī Dāwūd, p. 83 quotes from Abū Bakr b. ʿAyyāsh († 194) the statement that many of the Companions of the Prophet had their own text of the Qurʾān, but they had passed away and their texts had not survived. This same fact is evidenced by the recurring reference to *al-ḥarf al-awwal* where what is meant is a reading from the time of the Prophet which is different from that in the ʿUthmānic text.

of the Qurʾānic text, whether we can glean any information as to the rival types of text that were suppressed in the interests of ʿUthmān's standard edition.

In the works of the exegetes and the philologers we not infrequently come across variant readings that have been preserved from one or other of these displaced Codices. Sometimes the reference is merely to a "Codex of the Ṣaḥāba" or "a certain old Codex" or "in certain of the Codices" (في بعض المصاحف) or "in the former text" (في الحرف الاول). At times it is to one of the cities "a Codex of Baṣra", "a Codex of Ḥomṣ", "a Codex of Ahl al-ʿĀliya" (Baghawī II, 52). Sometimes it is to a Codex in the possession of some particular person, as "a Codex belonging to al-Ḥajjāj" (Khal. 122; Gin. 60), or "a Codex belonging to the grandfather of Mālik b. Anas" (*Muqniʿ* 120), or a Codex used by Abū Ḥanīfa (see Massignon's *al-Hallāj*, I, 243 n. 5), or one of Ḥammād b. az-Zibriqān (Khal. 55; *Muzhir* II, 187). Mostly, however, the references are to the well-known old Codices of Ibn Masʿūd, Ubaiʾ b. Kaʿb, etc., which were known to go back to the time before the canonization by ʿUthmān of one standard type of text.

The amount of material preserved in this way is, of course, relatively small, but it is remarkable that any at all has been preserved. With the general acceptance of a standard text other types of text, even when they escaped the flames, would gradually cease being transmitted from sheer lack of interest in them. Such readings from them as would be remembered and quoted among the learned would be only the relatively few readings that had some theological or philological interest, so that the great mass of variants would early disappear. Moreover, even with regard to such variants as did survive there were definite efforts at suppression in the interests of orthodoxy. One may refer, for instance, to the case of the great Baghdād scholar Ibn Shanabūdh (245—328), who was admitted to be an eminent Qurʾānic authority, but who was forced to make public recantation of his use of readings from the Old Codices.

Ibn Shanabūdh's was not the only case, and such treatment of famous scholars[1]) was not encouraging to the study of the

[1]) In the accounts of Ibn Shanabūdh will be noticed the effort made to paint

variants from the pre-ᶜUthmānic period. That orthodoxy continued to exert this same pressure against uncanonical variants is revealed to us from many hints from the period subsequent to Ibn Shanabūdh. For example, Abū Ḥayyān, *Baḥr* VII, 268, referring to a notorious textual variant, expressly says that in his work, though it is perhaps the richest in uncanonical variants that we have, he does not mention those variants where there is too wide a divergence from the standard text of ᶜUthmān. In other words, when we have assembled all the variants from these earlier Codices that can be gleaned from the works of the exegetes and philologers, we have only such readings as were useful for purposes of *Tafsīr* and were considered to be sufficiently near orthodoxy to be allowed to survive [2]).

Modern Muslim savants almost invariably set aside the variants recorded from the Old Codices on the ground that they are *Tafsīr*, or as we should say, explanatory glosses on the ᶜUthmānic text, and they roundly condemn such ancient scholars as Ibn Khālawaih and Ibn Jinnī for not knowing the difference between *Qirāʾāt* and *Tafsīr*. It is clear, however, that only such *qirāʾāt* as were of the kind that could be used for *tafsīr* had any likelihood of being preserved.

The Maṣāḥif Books

In the fourth Islamic century there were three books written on this question of the Old Codices which had some influence on later studies. These were the works already mentioned of Ibn al-Anbārī, Ibn Ashta and Ibn Abī Dāwūd. In each case the book was entitled *Kitāb al-Maṣāḥif*, and in each case the work,

him as an ignoramus and a weak-minded person. This was the usual procedure with regard to all those suspected of unorthodox views and is not to be taken seriously. It is perfectly clear from the sources that he was a famous scholar and drew large numbers of students, who in those days as in these did not flock to listen to the ignorant and weak-minded.

2) An interesting modern example occurred during the last visit of the late Prof. Bergsträsser to Cairo. He was engaged in taking photographs for the Archive and had photographed a number of the early Kūfic Codices in the Egyptian Library when I drew his attention to one in the Azhar Library that possessed certain curious features. He sought permission to photograph that also, but permission was refused and the Codex withdrawn from access, as it was not consistent with orthodoxy to allow a Western scholar to have knowledge of such a text.

while dealing with the ᶜUthmānic text, its collection, orthography, and the general Massoretic details with regard to it, dealt also with what was known of the Old Codices which it had replaced. The most famous of the three was that of Ibn al-Anbārī († 328), a work which was doubtless composed before the canonization by Ibn Mujāhid of the Seven Readers. The work is lost but from the use made of it by later writers such as-Suyūṭī [1]), one gathers that it contained a certain amount of *Tafsīr* as well as information as to the readings from the Old Codices. The work of Ibn Ashta († 360) seems to have been of somewhat similar scope. He was a pupil of Ibn Mujāhid and wrote a special work *al-Mufīd* on the subject of the uncanonical variants [2]), besides this work on the Codices which was also used by as-Suyūṭī [3]). The only work of this kind that has survived, however, is that of Ibn Abī Dāwūd († 316) which, unfortunately, seems to have been the narrowest in scope of them all.

ᶜAbdallah b. Sulaimān b. al-Ashᶜath Abū Bakr b. Abī Dāwūd [4]) as-Sijistānī was born in 230 A.H. the son of the Imām Abū Dāwūd whose collection ranks third among the canonical collections of Ḥadīth. He was born in Sijistān but his father took him early on his travels and he is said to have visited Khorasān, Isfahān, Fars, Baṣra, Baghdād, Kūfa, Madīna, Mecca, Damascus, Egypt, al-Jazīra and ath-Thughūr. In every place where there were scholars his father set him to learn from them, so that he may be said to have been the pupil of most of the great savants of his day [5]). There is a story that when he came to Kūfa he had only one dirham which he spent on thirty bushels of broad beans. Each day he ate a bushel of the beans and by the time they were finished he had mastered a thousand Traditions (or some say 30,000) from the Kūfan teacher Abū Saᶜīd al-Ashajj.

His chief fame all his lifetime was as a Tradionist. There is a story that he returned to Sijistān in the days of ᶜAmr b. al-

1) Cf. *Itqān* 428 and numerous quotations in *ad-Durr al-Manthūr*.

2) Ibn al-Jazarī, *Ṭabaqāt* II, 184.

3) *Itqān* 13 and 428.

4) For his life see Ibn Khallikān (Eg. ed.) I, 268, 269: Ibn al-Jazarī, *Ṭabaqāt*, No. 1779; Dhahabī *Ḏiber Class.*, II, 80; al-Khaṭīb, *Tārīkh Baghdād* IX, 464—468; Ibn al ᶜImād, *Shadharāt ad-Dhahab* II, 168, 273.

5) He is generally known as the pupil of Mḥd b. Aslam aṭ-Ṭūsī and ᶜĪsā b. Zaghba. Al-Khaṭīb IX, 464, 465 gives a list of his various teachers, and the Readers from whom he drew his Qurʾānic knowledge are listed by Ibn al-Jazarī.

Laith and some of his fellow townsmen gathered together to request him to recite to them Ḥadīth that he had learned on his journeyings. He refused on the ground that he had no book, but they retorted "What need has the son of Abū Dāwūd of books?" So he submitted with good grace and dictated a great number of Traditions from memory. When he got back to Baghdād he found that the story had preceded him and the Baghdādis were saying that he had fooled the innocents of Sijistān. But when they hired scribes to go to Sijistān and bring back copies of what Ibn Abī Dāwūd had dictated there, they found that on comparing them with the authorities in Baghdād they could find only six mistakes in all that he had dictated from memory.

In Qurʾānic studies he was a pupil of Abū Khallād Sulaimān b. Khallād († 261), Abū Zaid ʿUmar b. Shabba († 262), Yūnus b. Ḥabīb († 267), Mūsā b. Ḥizām at-Tirmidhī (c. 260), and Yaʿqūb b. Sufyān († 277), and was one of the teachers of Ibn Mujāhid († 324) and an-Naqqāsh († 351). He wrote a number of works on Qurʾānic subjects. In the *Fihrist*, pp. 232, 233 we find mentioned:

A book of *Tafsīr* (see also *Fihrist* 34[11]; Dhahabī, II, 80; al-Khaṭīb, IX, 464).

Kitāb an-Nāsikh wa'l-Mansūkh (see *Fihrist* 37[25]; Dhahabī, II, 80).

Kitāb Naẓm al-Qurʾān.

Kitāb Faḍāʾil al-Qurʾān.

Kitāb Sharīʿat at-Tafsīr.

Kitāb Sharīʿat al-Maqāriʾ.

Dhahabī also mentions a book called *al-Qurʾān*, which probably means his *Kitāb al-Maṣāḥif*[1]), which is also sometimes called, though with less justice, *Kitāb Ikhtilāf al-Maṣāḥif*. Al-Khaṭīb mentions a book on *qirāʾāt* which may refer to the *Maṣāḥif*-book or may be another work, for Abū 'l-Maḥāsin in *an-Nujūm az-Zāhira* (Eg. ed. III, 222) mentions him as a writer on *qirāʾāt*.

There are a number of traditions going back to him that are not pleasing to orthodoxy and so there was put into circulation the legend that his father had branded him as a liar, and therefore no attention is to be paid to material that is dependent on his authority. This, of course, is tendential, and the biographers

[1]) *Fihrist* 36[11] attributes this book to his father Abū Dāwūd the Traditionist.

usually regard him as trustworthy (ثقة), the *Mughnī* even noting that his father's branding him as a liar was over something other than *Ḥadīth*[1]). To the last he seems to have held the respect of his townspeople for there is a pleasing story of how when he was old and blind he used to come and sit on the mimbar while his son Abū Maʿmar would sit on the step below him with the book. From his book the son would mention the particular *ḥadīth* and then from memory the old man would go on reciting to the people.

Of his *Kitāb al-Maṣāḥif* there are three manuscripts known, one in the Ẓāhirīya Library at Damascus (Ḥadīth, No. 407), one in the Egyptian State Library (Qirāʾāt, No. 504), and one in my own possession. Both these latter, however, are copies of the Ẓāhirīya MS, so that we are really dependent on the one manuscript for establishing the text.

The number of actual variants given in this text is very small and obviously represents only those that happened to be found in his particular collection of traditions. Most of the variants he notes are also to be found in other Qurʾānic works. His chief importance is that he brings before us so many Codices of which we have no mention as such in any other source at present available. The Codices of Ibn Masʿūd, Ubai b. Kaʿb, Ḥafṣa, Anas and others are mentioned in numerous other sources, but though we find numerous references to *shādhdh* readings of such early authorities as ʿUbaid b. ʿUmair, ʿIkrima, al-Aʿmash, Saʿīd b. Jubair and others we did not know of actual Codices of theirs, though in some cases we strongly suspected their existence. An interpolation in the text (p. 50) might seem at the first glance to be seeking to avoid the implications of this fact by making Ibn Abī Dāwūd say that he uses the word *muṣḥaf* (Codex) in the sense of *ḥarf* or *qirāʾa* (reading) so that the variants he quotes need not be regarded as coming from actual written Codices. There can be little doubt, however, that when he speaks of the *muṣḥaf* of So and So he really means a written Codex. In the case of some of the Codices he mentions

[1]) But see Ibn al-ʿImād II, 273. Ad-Dāraquṭnī in al-Khaṭīb, IX, 468 says — ثقة الاّ انه كثير الخطأ فى الكلام على الحديث which leaves it indefinite as to where his weakness was.

we have, of course, ample evidence from other sources of their independent existence, and in the case of some others the nature of the variants quoted strongly suggests that they must have been derived from written Codices.

There are a few other Old Codices mentioned in other works which are not given by Ibn Abī Dāwūd. Adding them to his lists in the interests of completeness we can draw up the following scheme of the Old Codices.

(*a*) Primary Codices:

Sālim † 12.
ᶜUmar † 23.
Ubaiʾ b. Kaᶜb † 29.
Ibn Masᶜūd † 33.
ᶜAlī † 40.
Abū Mūsā al-Ashᶜarī † 44.
Ḥafṣa † 45.
Zaid b. Thābit † 48.
[ᶜĀʾisha † 58.]
[Umm Salama † 59.]
ᶜAbdallah b. ᶜAmr † 65.
Ibn ᶜAbbās † 68.
Ibn az-Zubair † 73.
ᶜUbaid b. ᶜUmair † 74.
Anas b. Mālik † 91.

(*b*) Secondary Codices:

ᶜAlqama b. Qais † 62.
Ar-Rabīᶜ b. Khuthaim † 64.
Al-Ḥārith b. Suwaid c. 70.
Al-Aswad † 74.
Ḥiṭṭān † 73.
Ṭalḥa b. Muṣarrif † 112.
Al-Aᶜmash † 148.

} All of which are based on the Codex of Ibn Masᶜūd.

Saᶜīd b. Jubair † 94.
Mujāhid † 101.
ᶜIkrima † 105.
ᶜAṭāʾ b. Abī Rabāḥ † 115.
Ṣāliḥ b. Kaisān † 144.
Jaᶜfar aṣ-Ṣādiq † 148.

It is of course obvious that all the information we can gather regarding the text of these early Codices is of the utmost importance for the textual criticism of the Qurʾān. This in the absence of any direct manuscript evidence[1]) gives us our sole

[1]) It was at first thought that Dr. Mingana's find in the palimpsest leaves published by him in 1914, *Leaves from three Ancient Qurʾans possibly pre-ᶜOthmanic, with a list of their Variants*, might provide us with fragments of one of these

witness to the types of text which ᶜUthmān's standard text superseded. It is possible, as we have already seen, that in choosing the Madīnan text tradition for canonization ᶜUthmān chose the best of the texts available. We can never know this for certain the one way or the other unless the unexpected happens and we recover some considerable portion of one of the rival texts. A collection of the variants still surviving from the Old Codices is our sole means of forming any judgment as to the type of text they presented.

The question arises, of course, as to the authenticity of the readings ascribed to these Old Codices. In some cases it must be confessed there is a suspicion of readings later invented by the grammarians and theologians being fathered on these early authorities in order to gain the prestige of their name. This suspicion is perhaps strongest in the case of distinctively Shīᶜa readings that are attributed to Ibn Masᶜūd, and in readings attributed to the wives of the Prophet. It is also felt in regard to some of the readings attributed to Ibn ᶜAbbās, who as the "übermensch des *tafsir*" (Goldziher, *Richtungen* 65) tended to get his authority quoted for any and every matter connected with Qurʾānic studies. On the whole, however, one may feel confident that the majority of readings quoted from any Reader really go back to early authority.

The more difficult question is that of defective transmission. Occasionally in reading the Commentaries one finds a reading that is commonly known as coming from a certain early Reader attributed to quite another source. Where authorities can be weighed it is generally possible to decide which attribution is correct, but in cases where a variant is quoted by only one source which is otherwise known for the carelessness of its citation of authorities, one can never be sure that that particular variant is correctly attributed to the Reader given. A similar problem of accurate transmission naturally attaches to the variants themselves. Being uncanonical variants there was none of the

earlier Codices. Closer examination, however, has shown that neither they nor the curious variants found by him in Syriac in a MS of Barṣalibi (see *An ancient Syriac Translation of the Ḳurʾan exhibiting new Verses and Variants*, Manchester, 1925), have any relation to the text of these Old Codices with which we are here concerned. See Bergsträsser, *Geschichte des Qorantexts*, pp. 53—57 and 97—102.

meticulous care taken over their transmission such as we find for the canonical readings, and we not infrequently have various forms of the variant attributed to the same Reader in different sources. In such cases nothing can be done but to give them all in the hope that further information may enable us to decide between them. Some of the variants in the form in which they have survived to us seem linguistically impossible, and in certain cases this has been noted in the source which quotes the variant. The defect is doubtless due to faulty transmission, and it is possible that some scholar may even now spot where the corruption lies and restore us the original reading.

Bergsträsser in his preliminary collection of the uncanonical readings of Ibn Masʿūd and Ubaiʾ [1]) made an attempt to estimate the value of these two texts as compared with the ʿUthmānic text. With the increase of material one feels less inclined to venture on such a judgment of value. It is true that in some cases the uncanonical variants from these Old Codices may be interpreted as improvements on the ʿUthmānic text, as e. g. بما instead of بمثل ما in II, 137/131 may have been suggested by motives of piety: or expansions thereof as in II, 275/276 where the added يوم القيامة may be regarded as an explanatory inflation. In such cases the ʿUthmānic text would seem to be the more primitive text which the other types assume as their basis. But on the other hand there are equally many cases where the facts point the other way. For instance in II, 9/8 the ʿUthmānic يخادعون may be regarded as an attempt to soften the idea of deceiving Allah which is suggested by the alternative reading يخدعون: or الله in II, 196/192 may have been set for theological reasons instead of للبيت, or the present form of II, 240/241 may be taken as an expansion of the simpler form given in the other Codices. Bergsträsser drew attention to the number of cases where the variant in the Old Codices was merely a synonym for the word in the text but the cases are about evenly balanced for the simpler word being in the ʿUthmānic text or in the variant.

Remembering that we have in our hands only a very small portion of the variants from these Codices, and that what we have consists in the main only of such variants as were not too

[1]) *Geschichte des Qorantexts*, pp. 60—96.

unorthodox, we may take the following collections as the base for our further investigation into the earliest stage in the formation of the text of the Qurʾān.

The material which follows is taken from the writer's collections made with a view to a critical text of the Qurʾān. They will of course appear in their place in the apparatus criticus to that text when it appears, but the assembling of them here under the individual names was essential that scholars might be able to deal critically with the evidence of each Codex as a whole. The main sources from which the variants have been drawn are:

Abū Ḥayyān, *Al-Baḥr al-Muḥīṭ*, 8 vols., Cairo 1328.

Alūsī, *Rūḥ al-Maʿānī fī Tafsīr al-Qurʾān wa Sabʿ al-Mathānī*, 30 vols., Cairo, n. d.

Baghawī, *Maʿālim at-Tanzīl*, 7 vols., Cairo 1332 (On margin of the *Tafsīr al-Khāzin*).

Baiḍāwī, *Anwār at-Tanzīl wa Asrār at-Taʾwīl*, 5 pts., Cairo 1330.

Balawī, *Kitāb Alif Bāʾ*, 2 vols., Cairo 1287.

Bannāʾ, *Itḥāf Fuḍalāʾ al-Bashar fī 'l-Qirāʾāt al-Arbaʿata ʿashar*, Cairo 1317.

Fakhr ad-Dīn ar-Rāzī, *Mafātīḥ al-Ghaib*, 8 vols, Cairo 1327.

Farrāʾ, *Kitāb Maʿānī al-Qurʾān*, Ms. Stambul, Nuru Osmaniya 459.

Ibn al-Anbārī, *Kitāb al-Inṣāf*, ed. Gotthold Weil, Leiden 1913.

Ibn Hishām, *Mughnī al-Labīb*, 2 pts., Cairo 1347.

" " *Tahdhīb at-Tawāḍīḥ*, 2 pts., Cairo 1329.

Ibn Jinnī, *Nichtkanonische Koranlesarten im Muḥtasab des Ibn Ǧinnī*, von G. Bergsträsser, München 1933.

Ibn Khālawaih, *Ibn Ḫālawaihs Sammlung nichtkanonischer Koranlesarten*, herausgegeben von G. Bergsträsser, Stambul 1934.

Ibn Manẓūr, *Lisān al-ʿArab*, 20 vols., Cairo 1307.

Ibn Yaʿīsh, *Commentary to the Mufaṣṣal*, ed. Jahn, 2 vols., Leipzig 1882.

Khafājī, *ʿInāyat al-Qāḍī wa Kifāyat ar-Rāḍī*, 8 vols., Cairo 1283.

Marandī, *Qurrat ʿAin al-Qurrāʾ*, Ms. Escorial 1337.

Muttaqī al-Hindī, *Kanz al-ʿUmmāl*, vol. 2, Hyderabad 1312.

Nasafī, *Madārik at-Tanzīl wa Ḥaqāʾiq at-Taʾwīl*, 4 vols., Cairo 1333.

Nīsābūrī, *Gharāʾib al-Qurʾān* (on the margin of *Tafsīr aṭ-Ṭabarī*).

Qunawī, *Ḥāshia ʿalā l-Baiḍāwī*, 7 vols., Stambul 1285.

Qurṭubī, *Al-Jāmiᶜ li Aḥkām al-Qurᵓān*, 2 vols. (all so far published), Cairo 1935.
Shawkānī, *Fatḥ al-Qadīr*, 5 vols., Cairo 1349.
Sībawaih, *Le Livre de Sibawaih*, ed. Derenbourg, 2 vols., Paris 1889.
Suyūṭī, *Al-Itqān fī ᶜUlūm al-Qurᵓān*, ed. Sprenger, Calcutta 1857.
Suyūṭī, *Ad-Durr al-Manthūr fi 't-Tafsīr al-Maᵓthūr*, 6 vols., Cairo 1314.
Suyūṭī, *Al-Muzhir*, 2 vols., Cairo 1282.
Ṭabarī, *Jāmiᶜ al-Bayān fī Tafsīr al-Qurᵓān*, 30 vols., Cairo 1330.
Ṭabarsī, *Majmaᶜ al-Bayān fī ᶜUlūm al-Qurᵓān*, 2 vols., Teheran 1304.
ᶜUkbarī, *Imlāᵓ fi 'l-Iᶜrāb wa 'l-Qirāᵓāt fī Jamīᶜ al-Qurᵓān*, 2 pts., Cairo 1321.
ᶜUkbarī, *Iᶜrāb al-Qirāᵓāt ash-Shādhdha*, MS Mingana Islamic Arabic 1649.
Zamakhsharī, *Al-Kashshāf*, ed. Nassau Lees, Calcutta 1861.

THE OLD CODICES

(*a*) Primary Codices.

Codex of Ibn Masᶜūd.
Codex of Ubai b. Kaᶜb.
Codex of ᶜAlī.
Codex of Ibn ᶜAbbās.
Codex of Abū Mūsā.
Codex of Ḥafṣa.
Codex of Anas b. Mālik.
Codex of ᶜUmar.
Codex of Zaid b. Thābit.
Codex of Ibn az-Zubair.
Codex of Ibn ᶜAmr.
Codex of ᶜĀᵓisha.
Codex of Sālim.
Codex of Umm Salama.
Codex of ᶜUbaid b. ᶜUmair.

CODEX OF IBN MASʿŪD † 33

ʿAbdallah b. Masʿūd (sometimes quoted in the sources as ʿAbd Allah and sometimes as Ibn Umm ʿAbd)[1] was a Companion and one of the early Muslims who could boast that he had joined the faith earlier than ʿUmar. As a youth he had herded cattle for ʿUqba b. Abī Muʿaiṭ and so was sometimes referred to contemptuously as the Hudhalī slave (Ṭabarī, *Annales*, I, 2812). When he became a Muslim he attached himself to the Prophet and became his personal servant. He went on the Hijra to Abyssinia and also to Madīna and was present at both Badr and Uḥud. It was his boast that he had learned some seventy Sūras directly from the mouth of the Prophet, and tradition has it that he was one of the first to teach Qurʾān reading (Ibn Saʿd, III, i, 107). He seems not to have been a great success when tried in an official capacity, but at Kūfa, to which the Caliph sent him, he became famous as a Traditionist and as an authority on the Qurʾān. Tradition tells that he was one of the four to whom Muḥammad advised his community to turn for instruction in the Qurʾān [2]). It was doubtless his close personal contact with the Prophet over so many years that gave such prestige to his opinions on Sunna and Qurʾān.

We have no information as to when he began to make his Codex. Apparently he began to collect material during the lifetime of the Prophet and worked it up into Codex form when he was established at Kūfa and was looked to as the authority on Qurʾānic matters. At any rate we find his Codex in use there and followed by the Kūfans before the official Recension was made by ʿUthmān. When ʿUthmān sent to Kūfa the official copy of his standard text with orders that all other texts should

[1]) Sources for his life are — Nawawī, *Tahdhīb*, 396 ff; Ibn al-Athīr, *Usd al-Ghāba*, III, 256—260; Ibn Ḥajar, *Iṣāba* II, 890—893; *Tahdhīb* VI, 27, 28; Ibn al-Jazarī, *Ṭabaqāt* No. 1914; Ibn Saʿd II, ii, 104 ff, III, i, 106 ff.

[2]) خذوا القرآن من اربعة — Nawawī, 372; Bukhārī (ed. Krehl) III, 396.

be burned, Ibn Masʿūd refused to give up his copy, being indignant that the text established by a young upstart like Zaid b. Thābit should be given preference to his, since he had been a Muslim while Zaid was still in the loins of an unbeliever[1]). There seems to have been considerable difference of opinion in Kūfa over this question of the Codex, some accepting the new text sent by ʿUthmān, but a great many continuing to hold by the Codex of Ibn Masʿūd[2]) which by that time had come to be regarded as the Kūfan text. The strength of the position of his Codex in Kūfa is well illustrated by the number of secondary Codices of which some information has come down to us and which followed the text of Ibn Masʿūd. It was from its vogue in Kūfa that his Codex came to be favoured by Shīʿa circles, though one is not disposed to accept as genuine all the Shīʿa readings that are attributed to his Codex, nor indeed those found in Sunnī sources in favour of Ahl al-Bait.

It was well known in the early days of Islam that one peculiarity of Ibn Masʿūd's Codex was that it did not contain Sūras I, CXIII and CXIV, i.e. the *Fātiḥa*, which is an opening prayer to the book, and the *Muʿawwidhatānī* with which it ends[3]). Modern scholarship on quite other grounds holds that these were not originally part of the Qurʾān but are of the nature of liturgical additions. That Ibn Masʿūd knew of these passages as used liturgically is evident from the fact that we have preserved to us notes of words in which he differed from the customary way of reading them.

A second peculiarity equally well known was that the order of Sūras in his recension differed considerably from that of ʿUthmān's recension. Two lists giving this Sūra order have been preserved to us, which do not, however, entirely agree with one another. The earlier is that given by Ibn an-Nadīm (377)[4]) in the *Fihrist* p. 26 (ed. Flügel) on the authority of Al-Faḍl b. Shādhān († before 280), which runs as follows:

[1]) Ibn Abī Dāwūd p. 13 ff.

[2]) Ibn al-Athīr *Kāmil* (ed. Tornberg) III, 86, 87.

[3]) On them see Nöldeke-Schwally I, 108 ff. The *Fātiḥa* was apparently added to some copies that gave Ibn Masʿūd's text. C.f. *Itqān*, 152, 187 and the statement of Ibn an-Nadīm, *Fihrist* 26.

[4]) This is the date he is said to have finished the *Fihrist*: the date of his death is uncertain.

2, 4, 3, 7, 6, 5, 10[1]), 9, 16, 11, 12, 17, 21, 23, 26, 37, 33, 28, 24, 8, 19, 29, 30, 36, 25, 22, 13, 34, 35, 14, 47, 31[2]), 39, (40 bis 46)[3]), 40, 43, 41, 46, 45, 44, 48, 57, 59[4]), 32, 50, 65, 49, 67, 64, 63, 62, 61, 72, 71, 58, 60, 66, 55, 53, 51, 52[5]), 54, 69, 56, 68, 79, 70, 74, 73, 83, 80, 76, 75, 77, 78, 81, 82, 88, 87, 92, 89, 85, 84, 96, 90, 93, 94, 86, 100, 107, 101, 98, 91, 95, 104, 105, 106, 102, 97, 103, 110, 108, 109, 111, 112.

The Sūras missing here are 1, 15, 18, 20, 27, 42, 99, 113, 114. That Sūras 1, 113, 114 were omitted in his Codex we have already seen, but as variants from all the others omitted here are found quoted from him the material of which they are composed must have been in his Codex. Indeed they are all to be found in the list of his Sūras given in the *Itqān*. When we examine these missing Sūras we discover that 15 is the last in the الر series; 18 comes immediately before the كهيعص Sūra (19) and is suspected to have had some connection therewith (Goossens in *Der Islam* XIII, 211); 20 is the sole طه Sūra; 27 is the طس Sūra which breaks in between two طسم Sūras; 42 is the حم عسق Sūra which breaks into the حم Sūras, so that one may suspect that there is something behind their omission in the *Fihrist*. Yet in view of the fact that the missing Sūras are in the list in the *Itqān*, and the *Fihrist* itself expressly says that it reckoned 110 Sūras whereas there are only 105 in the list, the probability is that the list as we have it has been defectively written.

The second list is in the *Itqān* of as-Suyūṭī (ed. Calcutta,

[1]) In Ṭabarī, *Annales*, I, 2963 the Sūra of Yūnus which is the Tenth Sūra in modern editions is called the Seventh as here. Schwally suggests a misprint in the text of Ṭabarī of السابعة for التاسعة, but against this see Bauer in *ZDMG*, LXXV, 15.

[2]) The text reads القمر which is the title of Sūra 54, but as this is given later under the title اقتربت الساعة we must with Flügel, *Anmerkungen* 14 correct to لقمان which, as Schwally notes, is confirmed by the *Itqān*.

[3]) الحواميم means the group of Sūras beginning with حم and is here doubtless but an introductory title to the group of six succeeding Sūras.

[4]) This سبح which gave Schwally trouble and was also a puzzle to Flügel is clearly but part of the title of Sūra 59. There was a group of Sūras called المسبحات viz. Sūras 57, 59, 61, 62, 64 (See Bauer in *ZDMG*, LXXV, 16).

[5]) *Fihrist* says that some gave 52 as coming before 51.

p. 151), quoting from Ibn Ashta a statement going back to Jarīr b. ᶜAbd al-Ḥamīd († 188), who related traditions from al-Aᶜmash and others of Ibn Masᶜūd's school[1]). This list runs:

2, 4, 3, 7, 6, 5, 10, 9, 16, 11, 12, 18, 17, 21, 20, 23, 26, 37, 33, 22, 28, 27, 24, 8, 19, 29, 30, 36, 25, 15, 13, 34, 35, 14, 38, 47, 31, 39, 40, 43, 41, 42, 46, 45, 44, 48, 59, 32, 65, 68, 49, 67, 64, 63, 62, 61, 72, 71, 58, 60, 66, 55, 53, 52, 51, 54, 56, 79, 70, 74, 73, 83, 80, 76, 77, 75, 78, 81, 82, 88, 87, 92, 89, 85, 84, 96, 90, 93, 86, 100, 107, 101, 98, 91, 95, 104, 105, 106, 102, 97, 99, 103, 110, 108, 109, 111, 112, 94.

Here we find missing besides the expected 1, 113, 114, the Sūras 50, 57, 69, for whose omission no reason can be suggested save that they may have dropped out by scribal error. Well known variants are quoted from each of them and they are all in the list in the *Fihrist*. The two lists correspond sufficiently closely for us to supply the missing members of the one from the other, and we may treat them as variants of a common tradition as to the Sūra order in Ibn Masᶜūd's Codex.

The value of this tradition is another matter[2]). It is not a priori likely that the arrangement of material in any of the rival Codices would have followed the same combination into Sūras as in the text established for ᶜUthmān by Zaid b. Thābit. In the accounts of that official Recension we find bits of material coming in and the Committee considering the most appropriate place to put them, and it is against all probability that the composite Sūras made up of bits of Meccan and bits of Madīnan material, of very different date and provenance, would have been fitted in exactly the same way by different collectors. Neither is it likely that the different collectors would have chosen the same titles for the Sūras. The traditions as to the Sūra order, in the case of this and of other of the Old Codices, come from persons who were familiar with the ᶜUthmānic Sūra order, but knew that the material was differently disposed in the other

[1]) Ibn Ḥajar *Tahdhīb*, II, 75—77.

[2]) There is a statement in the *Fihrist*, p. 26 from Mḥd b. Isḥāq, that there were many Codices in existence purporting to be exemplars of Ibn Masᶜūd's Codex, but no two of them agreed with one another. Ibn an-Nadīm claims to have seen a very old copy in which the *Fātiḥa* was included.

Codices, and so constructed a Sūra list to express the difference [1]).

The variant readings which follow are necessarily arranged according to the order of the present official text. Sometimes in the sources the variant is expressly said to come from the Codex of Ibn Masᶜūd. More often it is merely given as a reading (*ḥarf* or *qirāʾā*) of Ibn Masᶜūd. Occasionally also readings are given as coming from the Companions of Ibn Masᶜūd, but as these obviously represent the tradition as to his text they are included here. In view of the great importance of the readings of Ibn Masᶜūd and Ubai, all readings from them that survive are included in the lists even where they do not depend on a different consonantal text from that of ᶜUthmān. It has also seemed worth while to note the places where they are specially recorded as supporting the textus receptus.

[1]) An alternative theory is that when the ᶜUthmānic text was in general currency the material in Ibn Masᶜūd's Codex was arranged in new copies made thereof under the Sūra headings of the ᶜUthmānic text, though not in the same order. It is obvious, of course, that later writers using material from one of these Old Codices would quote it according to Sūra and verse of the ᶜUthmānic text.

SŪRA I

4/3 : مَالِكِ — He agreed with TR against the alternative reading مَلِكِ which, however, some gave from him also.

6/5 : أَرْشِدْنَا — إِهْدِنَا.

7/6 : مَنْ — اَلَّذِينَ. So read also by Zaid b. ᶜAlī and Ibn az-Zubair.

7 : غَيْرِ — غَيْرَ. So read by ᶜAlī and Ibn az-Zubair.

SŪRA II

2/1 : ذٰلِكَ — تَنْزِيلُ, which involves الكتابَ.

7/6 : غِشَاوَةٌ — غَشْوَةٌ or some said غَشْيَةٌ. Given from Friends of Ibn Masᶜūd.

9/8 : يُخَٰدِعُونَ — يَخْدَعُونَ. So read by Abū Ḥaiwa.

14/13 : إِلَىٰ شَيَٰطِينِهِمْ — بِشَيَٰطِينِهِمْ. So also Ubai.

17/16 : فَلَمَّا أَضَاءَتْ — فَأَضَاءَتْ.

18/17 : صُمٌّ بُكْمٌ عُمْيٌ — صُمًّا بُكْمًا عُمْيًا. So read by Ibn Abī Ṭalḥa and Ḥafṣa.

20/19 : يَخْطَفُ — يَخْتَطِفُ. Thus read by ᶜAlī.

كُلَّمَا — كَلَّ مَا. Purely orthographic variant.

مَشَوْا فِيهِ — مَرُّوا فِيهِ وَمَضَوْا فِيهِ. See also Ubai's reading.

لَذَهَبَ — لَأَذْهَبَ, which makes the following باء a zāʾida.

23/21 : نَزَّلْنَا عَلَىٰ عَبْدِنَا — أَنْزَلْنَا عَلَىٰ عِبَادِنَا.

24/22 : أُعِدَّتْ — أُعْتِدَتْ or أُعِيدَتْ.

25/23: مُطَهَّرَةٌ — مُطَهَّرَاتٌ. So read by Zaid b. ʿAlī.

26/24: مَا بَعُوضَةً — وَبَعُوضَةٌ, but others say he read بَعُوضَةٌ without و. So read by Ruʾba b. al-ʿAjjāj and others.

يُضَلُّ بِهِ كَثِيرٌ وَيُهْدَى بِهِ كَثِيرٌ — يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا. So Zaid b. ʿAlī and Ubai.

مَا يَضِلُّ بِهِ إِلَّا ٱلْفَاسِقُونَ — مَا يُضِلُّ بِهِ إِلَّا ٱلْفَاسِقِينَ.

31/29: عَرَضَهُنَّ — عَرَضَهُمْ. See also Ubai's reading.

32/30: مَا أَعْلَمْتَنَا — مَا عَلَّمْتَنَا. See also Ubai.

36/34: فَأَزَلَّهُمَا — فَوَسْوَسَ لَهُمَا. So read also by al-Aʿmash.

40/38: بِعَهْدِي — بِعَهْدِيَ. So read by Ṭalḥa b. Muṣarrif.

اذْكُرُوا — اذْكُرُوا.

42/39: تَكْتُمُونَ — تَكْتُمُونَ.

46/43: يَظُنُّونَ — يَعْلَمُونَ.

48/45: لَا يُؤْخَذُ — لَا يُقْبَلُ.

49/46: يُذَبِّحُونَ — يُقَتِّلُونَ.

51/48: ٱتَّخَذْتُمْ — ٱتَّخَذْتُمْ with Idghām.

60/57: تَعْثَوْا — تَعْثَوْا.

61/58: قِثَّائِهَا — قُثَّائِهَا. So Qatāda, Ibn Waththāb and others.

فُومِهَا — ثُومِهَا. As read by ʿAlqama and Ibn ʿAbbās.

مِصْرَ — مِصْرًا. So Ubai, al-Aʿmash and al-Ḥasan. It was also written thus in some of the ʿUthmānic Codices.

63/60: وَٱذْكُرُوا — وَتَذَكَّرُوا or some said وَتَذَكَّرُوا.

68/64: ٱدْعُ — سَلْ.

70/65: ٱلْبَقَرَ — ٱلْبَاقِرَ. So read by Ubai, ʿIkrima and Yaḥyā b. Yaʿmar.

تَشَابَهَ — تَشَّابَهَ or يَشَّابَهُ or مُتَشَابِهٌ which latter was the reading of al-Ḥasan and al-Aʿmash.

72/67: فَادَّارَأْتُمْ — فَتَدَارَأْتُمْ. Read thus by Abū Ḥaiwa.

74/69: قَسَتْ — قَسَا. So read by Ubai and Zaid b. ʿAlī.

قَسْوَةً — قَسَاوَةً. So also Zaid b. ʿAlī.

83/77: تَعْبُدُونَ — تَعْبُدُوا or يَعْبُدُوا or some said يَعْبُدُونَ.

حُسْنًا — حَسَنًا, supporting the reading of Ḥamza, al-Kisāʾī and Yaʿqūb.

تَوَلَّيْتُمْ — تَوَلَّوْا. (?). Al-Aʿmash تَوَلَّوْا عَنْهُ.

قَلِيلًا — قَلِيلٌ, a reading which some gave from Abū ʿAmr also.

85/79: طُوَيًّا — فَرِيقًا.

وَإِنْ يَأْتُوكُمْ أُسَارَى تُفَادُوهُمْ — وَإِنْ يُؤْخَذُوا تَفْدُوهُمْ. So read also by Al-Aʿmash.

مَنْ فَعَلَ — مَنْ يَفْعَلُ.

87/81: أَفَكُلَّمَا — أَفَكُلَّ مَا. Purely orthographical variant.

89/83: مُصَدِّقٌ — مُصَدِّقًا. So given in Ubai's Codex.

96/90: بِمُزَحْزِحِهِ — بِمُنَزِّحِهِ.

100/94: نَقَضَهُ — نَبَذَهُ.

عَاهَدُوا — عُوهِدُوا. So read also by al-Ḥasan.

101/95: مُصَدِّقٌ — مُصَدِّقًا. Thus also Ibn Abī ʿAbla.

102/96: هُمَا بِضَارِّينَ — هُمْ بِضَارِّينَ.

104/98: رَاعُونَا — رَاعِنَا or some said أَرْعُونَا.

105/99: وَلَا ٱلْمُشْرِكُونَ — وَلَا ٱلْمُشْرِكِينَ. So read by Abū'l-ʿĀliya and al-Aʿmash also.

106/100: مَا نُنْسِكَ مِنْ — مَا نَنْسَخْ من آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا آيَةٍ أَوْ نَنْسَخْهَا نَجِئْ بِمِثْلِهَا.

108/102: سُئِلَ — سَأَلَ, making Mūsā the one who asked.

111/105: هُودًا أَو نَصَارَى — يَهُودِيًّا أَو نَصْرَانِيًّا. Some say that he here read as Ubai.

114/108: خَائِفِينَ — خُيَّفًا. (Ibn Khālawaih 155 wrongly gives it as حُنَفَاءَ).

119/113: وَلَنْ تُسْأَلَ — وَلاَ تُسْئَلُ.

123/117: لاَ تُغْنِى — لاَ تَجْزِى.

124/118: ٱلظَّالِمُونَ — ٱلظَّلِمِينَ.

127/121: يَقُولاَنِ رَبَّنَا — رَبَّنَا.

128/122: أَرِهِمْ مَنَاسِكَهُمْ وَتُبْ عَلَيْهِمْ — أَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا.

132/126: وَوَصَّى — He agrees with the Ḥafṣ text against the أَوْصَى of the Syrian and Madīnan Codices.

أَنْ يَا بَنِيَّ — يا بَنِيَّ. As read also by aḍ-Ḍaḥḥāk.

137/131: بِمَا — بِمِثْلِ مَا. As was read also by Ibn ʿAbbās.

139/133: أَتُحَاجُّونَنَا — أَتُحَاجُّونَّا. So read by Ibn Muḥaiṣin and Abū's-Sammāl.

144/139: شَطْرَهُ — قِبَلَهُ (?) see Ubai's reading here.

148/143: وَلِكُلٍّ جَعَلْنَا قِبْلَةً يَرْضَوْنَهَا — وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا. Manṣūr from Ibn Masʿūd.

149/144: فَوَلِّ — فَوَلِّ.

150/145: أَيْنَمَا — حَيْثُ مَا.

158/153: أَنْ لاَ — أَنْ. Similarly in Ubai's Codex.

يَطُوفَ — يَطَّوَّفَ. So Ubai, Ibn ʿAbbās and Mujāhid.

يَتَطَوَّعَ بِخَيْرٍ — تَطَوَّعَ خَيْرًا.

159/154: بَيَّنَّهُ — بَيَّنَهُ. Making Allah the subject. So read also by Ṭalḥa.

162/157: يُنْضَرُونَ — يُنْظَرُونَ.

177/172: لَيْسَ ٱلْبِرَّ — لَيْسَ ٱلْبِرُّ, as read by all save the Kūfans. Al-Aʿmash, however, said that Ibn Masʿūd read لاَ تَحْسِبَنَّ ٱلْبِرَّ and Ibn Abī Dāwūd gives it as لاَ تَحْسِبَنَّ أَنَّ ٱلْبِرَّ.

بِأَنْ — أَنْ. As read also by Ubai.

تِلْقَاءَ — قِبَلَ.

وَٱلْمُوفُونَ — وَٱلْمُوفِينَ.

بِعُهُودِهِمْ — بِعَهْدِهِمْ. So Ubai.

178/173: ٱلْقِصَاصُ — ٱلْقَصَصُ. So Abū'l-ʿĀlīya.

فَٱتِّبَاعٌ — فَٱتَّبَعَ taking it as a verb, so read by Muʿādh and Ibn Abī ʿAbla.

184/180: أَيَّامٌ مَعْدُودَاتٌ — أَيَّامًا مَعْدُودَاتٍ. So Ibn Dharr read.

أُخْرَى — أُخَرَ.

تَطَوَّعَ بِخَيْرٍ — تَطَوَّعَ خَيْرًا.

187/183: ٱلرَّفَثُ — ٱلرَّفُوثُ.

191/187: وَلاَ تُقَٰتِلُوهُمْ عِنْدَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّى يُقَٰتِلُوكُمْ فِيهِ فَإِنْ قَٰتَلُوكُمْ — لاَ تَقْتُلُوهُمْ عِنْدَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّى يَقْتُلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ, which was the reading of Ḥamza and al-Kisāʾī.

196/192: أَتِمُّوا — أَقِيمُوا. So read by ʿAlī and ʿAlqama.

وَٱلْعُمْرَةَ إِلَى ٱلْبَيْتِ — وَٱلْعُمْرَةَ لِلَّهِ. Similarly ʿAlī read لِلْبَيْتِ which some gave from Ibn Masʿūd.

197/193: فَلاَ رُفُوثٌ وَلاَ فُسُوقٌ وَلاَ جِدَالٌ — فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ.

وَخَيْرُ ٱلزَّادِ ٱلتَّقْوَى — فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَى.

198/194: مِنْ رَبِّكُمْ فِى مَوَاسِمِ ٱلْحَجِّ — مِنْ رَبِّكُمْ. Abū ʿUbaid said he added ومَنْ تَاجَرَ فلا اثمَ لمن اتقى الله and Ibn Abī Dāwūd says he read لا جناحَ عليكم ان تبتغوا فضلا من ربكم فى مواسم الحج فابتغوا حينئذ.

202/198: نَصِيبٌ مِمَّا كَسَبُوا — نَصِيبٌ مَا ٱكْتَسَبُوا. So read by al-Aʿmash also.

203/199: لِمَنِ ٱتَّقَى ٱللَّهَ — لِمَنِ ٱتَّقَى.

204/200: وَيَسْتَشْهِدُ ٱللَّهَ — وَيُشْهِدُ ٱللَّهَ, as the reading of Ubai.

210/206: ظُلَلٍ — ظِلاَلٍ. As Qatāda, Abū Jaʿfar and aḍ-Ḍaḥḥāk. Ibn Abī Dāwūd, however, says he read as Ubai أَنْ يَأْتِيَهُمُ ٱللَّهُ وَٱلْمَلاَئِكَةُ فِى ظُلَلٍ مِنَ ٱلْغَمَامِ.

قَضَاءَ ٱلْأَمْرِ — قُضِيَ ٱلْأَمْرُ. i. e. with *iḍāfa*. So Ubai.

212/208: زُيِّنَتْ — زُيِّنَ. As Ibn Abī ʿAbla. See also Ubai's reading.

213/209: أُمَّةً وَاحِدَةً — أُمَّةً وَاحِدَةً فَٱخْتَلَفُوا. Likewise Ubai.

عَنْهُ مِنَ ٱلْحَقِّ — فِيهِ مِنَ ٱلْحَقِّ. Ṭabarī adds على الاسلام.

214/210: وَزُلْزِلُوا فَزَلْزَلُوا (وَ)يَقُولَ حَقِيقَةَ ٱلرَّسُولِ — وَزُلْزِلُوا حَتَّى يَقُولَ ٱلرَّسُولُ: others وزلزلوا ثُمَّ زَلْزَلُوا ويقول.

217/214: قِتَالٌ — عَنْ قِتَالٍ. So read also by al-Aʿmash.

219/216: كَبِيرٌ — كَثِيرٌ, which was the reading of Ḥamza and al-Kisāʾī.

أَكْبَرُ — أَكْثَرُ. Note Ubai's reading.

222: يَطْهُرْنَ — يَتَطَهَّرْنَ. So Ubai.

226: يُؤْلُونَ — آلَوا. Note Ubai's variant here.

فَاءُو — فَاؤُا فِيهِنَّ. See also Ubai.

228: بِرَدِّهِنَّ — بِرَدِّتِهِنَّ. Which was Ubai's reading also.

229: يَخَافَا — تُخَافُوا. Some, however, said he read إِلَّا أَنْ يُخَافُوا أَنْ لَا يُقِيمُوا حُقُوقَ.

233: يُكَمِّلَ ٱلرَّضَاعَةَ — يُتِمَّ الرَّضَاعَةَ. As Ibn ʿAbbās.

تُضَارَّ — تضارَرْ. So read by ʿUmar, al-Ḥasan and Abān b. ʿUthmān.

وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ — وعلى الوارث ذى الرحم المحرم مِثْلُ ذَٰلِكَ.

236/237: مَا لَمْ تَمَسُّوهُنَّ — من قَبْلِ أَنْ تُجَامِعُوهُنَّ.

237/238: تَمَسُّوهُنَّ — تُجَامِعُوهُنَّ.

238/239: وَٱلصَّلَوٰةِ — وَعَلَى ٱلصَّلَوٰةِ.

240/241: وَٱلَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِم — كُتِبَ عَلَيْكُمُ ٱلْوَصِيَّةُ لِأَزْوَاجِكُمْ. See also Ubai.

241/242: لِلْمُطَلَّقَاتِ — لِلْمُطَلَّقَةِ. As Ubai.

249/250: إِلَّا قَلِيلٌ — إِلَّا قَلِيلًا, which was the reading of Ubai and al-Aʿmash.

253/254: مِنْ بَعْدِهِمْ — مِنْ بَعْدِهِمَّنْ, as ʿAmr b. ʿUbaid. A purely orthographic variant.

255/256: ٱلْقَيُّومُ — ٱلْقَيَّامُ. It was the reading of ʿUmar and ʿAlqama.

وَسِعَ كُرْسِيُّهُ — وَسْعُ كُرْسِيِّهِ which involves السَّمَٰوَٰتُ وَٱلْأَرْضُ.

257/259: ٱلطَّٰغُوتُ — ٱلطَّوَاغِيتُ. So read also by al-Ḥasan.

259/261: وَهَٰذَا شَرَابُكَ لَمْ يَتَسَنَّ — وَشَرَابِكَ لَمْ يَتَسَنَّهْ though some say هَٰذَا طَعَامُكَ وَشَرَابُكَ لَمْ يَتَسَنَّهْ, and others that he read as Ubai here.

قِيلَ ٱعْلَمْ — قَالَ أَعْلَمُ, as Ubai and al-Aʿmash.

260/262: قَالَ أَوَلَمْ — قِيلَ أَوَلَمْ, and also قِيلَ فَخُذْ instead of قَالَ فَخُذْ.

فَصُرْهُنَّ — فَصِرْهُنَّ, which was the reading of Ḥamza, Yaʿqūb, al-Aʿmash and Abū Jaʿfar.

266/268: أَعْنَابٍ — عِنَبٍ. So read by Yaʿqūb.

267/269: تَأَمَّمُوا — تَيَمَّمُوا.

267/270: تُغْمِضُوا — تَغْمِضُوا. So read by ʿĀṣim al-Jaḥdarī.

271/273: فَنِعْمَ مَا — فَنِعِمَّا.

وَيُكَفِّرُ — يُكَفِّرُ without و.

275/276: لَا يَقُومُونَ يَوْمَ ٱلْقِيَامَةِ — لَا يَقُومُونَ, though some place the addition يوم القيامة after the word المَسّ.

279: فَأْذَنُوا — فَأْيْقِنُوا. So read also by al-Ḥasan.

280: ذُو — ذَا, as in the Codices of Ubai and ʿUthmān.

فَنَاظِرُوهُ — فَنَظِرَةٌ. Though some say the reading was فَنَظْرَةٌ.

مَيْسُورِهِ — مَيْسَرَةٍ.

تَتَصَدَّقُوا — تَصَدَّقُوا.

281: تُرْدُونَ — تُرْجَعُونَ.

282: فَتُذَكِّرَ إِحْدَاهُمَا ٱلْأُخْرَىٰ — فَتُذَكِّرَهَا ٱلْأُخْرَىٰ.

يُضَارَّ — يضارِرْ, the reading of ʿUmar, and aḍ-Ḍaḥḥāk, but some said he read يَضْرُرْ.

283: فَإِنْ كُنْتُمْ عَلَى سَفَرٍ فَلَمْ — وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ.
كُتَّبًا — كَاتِبًا (a plural form).

284: فَيَغْفِرُ — يَغْفِرْ, as the reading of al-Aʿmash, so يُعَذِّبْ.

285: وَآمَنَ الْمُؤْمِنُونَ — وَالْمُؤْمِنُونَ, so read by ʿAlī.
كِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ — كُتُبِهِ وَرُسُلِهِ.
نُفَرِّقُ — يُفَرِّقُونَ, though others say he read تُفَرِّقْ as did Abū Razīn.

SŪRA III

2/1: الْقَيُّوم as in II, 255/256.

3/2: أَنْزَلَ — نَزَّلَ.

7/5: وَإِنْ تَأْوِيلُهُ إِلَّا عِنْدَ اللهِ — وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ or others say وإن حقيقة تأويله الا عند الله.

13/11: يَرَوْنَهُمْ — يُرَوْنَهُمْ, as read by ʿIkrima, Ṭalḥa and others.

18/16: شَهِدَ اللهُ — شُهَدَاء اللهِ, as Ubai, Ibn as-Samaifaʿ and al-Jaḥdarī.
أَنْ لَا — أَنَّهُ لَا.
الْقَائِمُ — قَائِمًا.

19/17: الْإِسْلَامُ — الْحَنِيفِيَّةُ. See also Ubai's reading here.

21/20: يَقْتُلُونَ الَّذِينَ — قَاتَلُوا الَّذِينَ. So read by al-Aʿmash. See also Ubai's reading.

30/28: تَوَدُّ — وَدَّتْ. So read by Ibn Abī ʿAbla.

33/30: آلَ عِمْرَانَ — آلَ مُحَمَّدٍ, a reading also given from the Imāms of Ahl al-Bait.

37/32: كُلَّمَا — كُلَّ مَا a purely orthographic variant.

39/33: فَنَادَاهُ جِبْرِيلُ — فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ يَا زَكَرِيَّا. It is to be noted that Ibn ʿAbbās and some of the Seven read فناداه. Some said he read يُبْشِرُكَ for يُبَشِّرُكَ in v. 34.

42/37: قَالَتِ — قَالَ. So read by ʿAbdallah b. ʿUmar.

43/38: وَارْكَعِي وَاسْجُدِي فِي السَّاجِدِينَ — وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ.

45/40: لِيُبَشِّرَكِ — يُبَشِّرُكِ. Cf. v. 33.

وَقَالَتِ — إِذْ قَالَتِ, (perhaps وَقَالَ as in v. 37).

48/43: وَنُعَلِّمُهُ — وَيُعَلِّمُهُ. So Ḥamza and al-Kisāʾī.

49/43: بِآيَاتٍ — بِآيَةٍ, likewise لَآيَاتٍ for لَآيَةً.

فَأَنْفُخُهَا — فَأَنْفُخُ فِيهِ, though some thought this was the reading of Ubai.

فَتَكُونُ — فَيَكُونُ. So read also by Ṭalḥa b. Muṣarrif.

50/44: وَجِئْتُكُمْ بِآيَاتٍ مِنْ — وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللهَ وَأَطِيعُونِ رَبِّكُمْ فَاتَّقُوا اللهَ لما جِئْتُكُمْ بِهِ مِنَ الْآيَاتِ وَأَطِيعُونِي فِيمَا أَدْعُوكُمْ إِلَيْهِ.

57/50: فَأَمَّا — وَأَمَّا.

فَيُوَفِّيهِمْ — فَأُوَفِّيهِمْ. So Ubai and Zaid b. ʿAlī.

64/57: سَوَاءٍ — عَدْلٍ.

73/66: أَنْ يُؤْتَى — إِنْ يُؤْتَى. So Ṭalḥa and al-Jaḥdarī.

عِنْدَ اللهِ — بِيَدِ اللهِ.

74/67: يَخْتَصُّ — يَخُصُّ.

75/68: تَأْمَنْهُ — تَيْمَنْهُ. So Ibn Waththāb and al-Ashhab in what was said to be Tamīm dialect. See also Ubai's reading.

يُؤَدِّهِ (bis) — يُوفِهِ (i. e. from أَوْفَى).

وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ. Omitted in his Codex.

79/73: تَدْرُسُونَ — تَدَرِّسُونَ. So Ibn ʿAbbās and Ṭalḥa.

80/74: وَلَنْ يَأْمُرَكُمْ — وَلَا يَأْمُرُكُمْ.

81/75: ٱلنَّبِيِّينَ — ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ. So Ubai and Mujāhid.

مُصَدِّقًا — مُصَدِّقٌ, as in II, 95.

91/85: وَلَوِ — لَوِ. So read by Ubai and Ibn Abī ʿAbla

92/86: مِمَّا — بَعْضَ مَا.

101/96: تُتْلَى — يُتْلَى. So al-Ḥasan and al-Aʿmash.

104/100: وَلْتَكُنْ — وَلْيَكُنْ. So read by Abū Nahīk and Abū'l-Mutawakkil.

ٱلْمُنْكَرِ وَيَسْتَعِينُونَ بِٱللَّهِ عَلَى مَا أَصَابَهُمْ وَأُولٰئِكَ — ٱلْمُنْكَرِ وَأُولٰئِكَ.

So ʿUthmān and Ibn az-Zubair.

105/101: جَاءَتْهُمُ — جَاءَهُمُ.

111/107: يُنْصَرُونَ — يُنْصَرُوا. So Ubai and Zaid b. ʿAlī.

118/114: بَدَتِ — بَدَا.

120/116: تَمْسَسْكُمْ — يُصِبْكُمْ فَرْحٌ. cf. v. 166.

121/117: تُبَوِّئُ ٱلْمُؤْمِنِينَ — تُبَوِّئُ لِلْمُؤْمِنِينَ.

122/118: وَلِيُّهُمَا — وَلِيُّهُمْ.

133/127: وَسَارِعُوا — وَسَابِقُوا. Likewise Ubai.

144/138: ٱلرُّسُلُ — رُسُلٌ. So read by Ḥiṭṭān b. ʿAbdallah, and Ibn ʿAbbās.

146/140: قَاتَلَ — قُتِلَ. The reading of Ibn Kathīr and Nāfiʿ. But some said he read قَدْ قُتِلَ as Ṭalḥa. See also the reading of Ubai and Ibn ʿAbbās.

رِبِّيُّونَ — رُبِّيُّونَ. So ʿAlī, Ibn ʿAbbās, al-Ḥasan and others.

156/150: بِمَا تَعْمَلُونَ بَصِيرٌ — بَصِيرٌ بِمَا تَعْمَلُونَ.

161/155: يَغُلَّ — يُغَلَّ, which was the reading of Nāfiʿ, Ibn ʿĀmir, Ḥamza, al-Kisāʾī and Yaʿqūb.

169/163: قُتِلُوا — قَاتَلُوا. So read also by Ubai.

171/165: وَٱللَّهُ — وَأَنَّ ٱللَّهَ.

172/166: ٱلْقَرْحُ — ٱلْقُرْحُ. So Muʿādh and Ibn Abī Lailā.

175/169: يُخَوِّفُكُمْ — يُخَوِّفُ أَوْلِيَاءَهُ. So Ibn ʿAbbās, ʿIkrima, and ʿAṭāʾ. See also Ubai's reading here.

181/177: سَنَكْتُبُ — سَيُكْتَبُ. So read by al-Ḥasan.

قَالُوا — يَقُولُونَ. So Ṭalḥa b. Muṣarrif.

نَقُولُ — يُقَالُ, though some said نَقُولُ لَهُمْ and some يُقَالُ لَهُمْ.

187/184: وَإِذْ أَخَذَ رَبُّكُمْ مِنَ — وَإِذْ أَخَذَ ٱللَّهُ مِيثَاقَ ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ مِيثَاقَهُمْ, though some said that instead of ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ he read ٱلنَّبِيِّينَ.

لَتُبَيِّنُنَّهُ — لَتُبَيِّنُونَهُ.

188/185: فَمَنْ إِلَى فَاحِشَةً فَعَلَيْهِ — بِمَا أَتَوْا.

فَلَا تَحْسَبَنَّهُمْ: omitted in his Codex.

SŪRA IV

1: تَسَاءَلُونَ — تَسْأَلُونَ. So read also by al-Aʿmash.

وَٱلْأَرْحَامِ — وَبِٱلْأَرْحَامِ. So al-Aʿmash.

6/5: آنَسْتُمْ — أَحْسَسْتُمْ or some said أَحْسَيْتُمْ and others أَحَسْتُمْ (though these doubtful.)

رُشْدًا — رَشَدًا. So as-Sulamī and ʿĪsā ath-Thaqafī.

9/10: ضِعَافًا — ضُعَفَاءَ. So read by ʿAlī. Others say he read ضُعَافَى. See also Ubai's reading here.

10/11: He read this verse وَمَنْ يَأْكُلْ أَمْوَالَ ٱلْيَتَامَى ظُلْمًا فَإِنَّمَا يَأْكُلُ فِي بَطْنِهِ نَارًا وَسَوْفَ يَصْلَى سَعِيرًا.

15/19: ٱلْفَاحِشَةَ — بِٱلْفَاحِشَةِ.

16/20: وَٱلَّذِينَ يَفْعَلُونَهُ — وَٱللَّذَانِ يَأْتِيَانِهَا.

19/23: وَلَا أَنْ تَعْضُلُوهُنَّ — وَلَا تَعْضُلُوهُنَّ.

أَنْ يَفْحُشْنَ — أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ. Involving the omission of. See also Ubai's reading here.

20/24: قِنْطَارًا — قِنْطَارًا مِنْ ذَهَبٍ.

23/27: اللاى — اللَّتِي.

— وَرَبَائِبُكُمُ اللَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّتِي دَخَلْتُمْ بِهِنَّ. وَرَبَائِبُكُمُ اللَّاتِي دَخَلْتُمْ بِأُمَّهَاتِهِنَّ.

24/28: وَالْمُحْصَنَاتُ — He agreed with TR against the alternative وَالْمُحْصِنَاتُ.

وَأُحِلَّ لَكُمْ — وَأُحِلَّ لَكُمْ without وَ.

مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى — مِنْهُنَّ. So Ubai and Ibn ʿAbbās.

25/30: أُحْصِنَّ — أُحْصِنَّ. The reading of Ḥamza, al-Kisāʾī, Khalaf and al-Ḥasan.

34/38: فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ — فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ. So Ṭalḥa.

فَأَصْلِحُوا إِلَيْهِنَّ وَالَّتِي — اللهُ وَاللَّتِي.

الْمَضْجَعِ — الْمَضَاجِعِ. So ash-Shaʿbī and an-Nakhaʿī. See also Ubai's reading.

37/41: بِالْبُخْلِ — بِالْبَخَلِ, supporting the reading of Ḥamza and al-Kisāʾī.

40/44: ذَرَّةٍ — نَمْلَةٍ.

43/46: سُكَارَى — سُكْرَى. So Saʿīd b. Jubair and al-Aʿmash. See also Ubai's reading.

مِنَ الْغَائِطِ — مِنَ الْغَبْطِ. So az-Zuhrī. Some say he read مِنْ غَيْطٍ.

نِسَاءَكُمْ — النِّسَاءَ.

فَتَيَمَّمُوا — فَأَمُّوا.

46/48: وَمِنَ الَّذِينَ — مِنَ الَّذِينَ.

53/56: فَإِذًا لَا يُؤْتُونَ — فَإِذَنْ لَا يُؤْتُوا. As Ibn ʿAbbās, though some said he read يَأْتُونَ.

55/58: صَدَّ — صُدَّ (Pass.). So read also by Ibn ʿAbbās, ʿIkrima, and al-Jaḥdarī. See also Ubai's reading here.

56/59: كُلَّمَا — كُلَّ مَا. A purely orthographic variant.

57/60: سَنُدْخِلُهُمْ — سَيُدْخِلُهُمْ. So Ibn Waththāb and an-Nakhaʿī.

59/62: وَالرَّسُولِ — وَإِلَى الرَّسُولِ.

60/63: بِهِ — بِهَا. So read by ʿAbbās b. al-Faḍl.

66/69: قَلِيلٌ — قَلِيلًا as in the Codices of Anas, Ubai and that of Damascus.

74/76: فَسَنُؤْتِيهِ — فَسَوْفَ نُؤْتِيهِ.

75/77: أَخْرِجْنَا مِنَ الْقَرْيَةِ الَّتِي — أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا كَانَتْ ظَالِمَةً.

79/81: وَإِنَّا كَتَبْنَاهَا عَلَيْكَ وَأَرْسَلْنَاكَ — as Ubai, but others said وَأَنَا قَدَرْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ and yet others وَإِنَّمَا قَضَيْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ which was given as the reading of Ibn ʿAbbās.

81/83: بَيَّتَ طَائِفَةٌ مِنْهُمْ (يا محمد) — بَيَّتَ مُبَيِّتٌ مِنْهُمْ.

84/86: بَأْسَ — مِنْ بَأْسٍ.

يَكُفَّ — يَكُفَّ. So Ubai and Zaid b. ʿAlī.

88/90: أَرْكَسَهُمْ — رَكَسَهُمْ or some said رَكَسَهُمْ. See also the reading of Ubai.

91/93: أُرْكِسُوا — رُكِّسُوا or some said رُكِسُوا.

92/94: وَمَا كَانَ — وَمَا يَكُونُ.

يَتَصَدَّقُوا — يَصَّدَّقُوا. So Ubai.

مُتَتَابِعَاتٍ — مُتَتَابِعَيْنِ. Likewise Ubai.

94/96: مُؤْمِنًا — مُؤْمَنًا. So Ibn ʿAbbās and Mḥd b. ʿAlī (i. e. Mḥd b. al-Ḥanafiyya).

95/97: ٱلْقَاعِدُ — ٱلْقَعِدُونَ.

ٱلضَّرَرِ — ٱلضَّرِيرِ. A reading also given from the Prophet.

101/102: إِنْ خِفْتُمْ. He omitted as did Ubai.

103/104: إِسْتَقَرَّتْمْ — أَطْمَأْنَنتُمْ.

109: عَنْهُمْ — عَنْهُ.

114: فَسَوْفَ نُؤْتِيهِ — فَسَنُؤْتِيهِ.

128/127: أَنْ أَصْلَحَا — أَنْ يُصْلِحَا. So al-Aʿmash. Some, however, say he read أَنْ صَالَحَا.

129/128: كَٱلْمُعَلَّقَةِ — كَأَنَّهَا مُعَلَّقَةٌ. See also Ubai's reading.

135/134: غَنِيًّا أَوْ فَقِيرًا — غَنِيٌّ أَوْ فَقِيرٌ. So also Ubai and Ibn Abī Isḥāq.

142/141: يُرَاءُونَ — يُرَوْنَ. Read thus also by Ibn Abī Isḥāq.

143/142: مُذَبْذَبِينَ — مُتَذَبْذِبِينَ. So Ubai also.

146/145: وَسَوْفَ يُؤْتِ — وَسَيُؤْتِ. (?)

152/151: سَوْفَ يُؤْتِيهِمْ — سَنُؤْتِيهِمْ.

157/156: شُبِّهَ — شَبَّهَ. The reading also of Zaid b. ʿAlī and Abū Nahīk.

162/160: وَٱلْمُقِيمُونَ — وَٱلْمُقِيمِينَ. Read thus by Ubai, Anas, al-Jaḥdarī and Saʿīd b. Jubair.

166/164: لٰكِنِ ٱللهُ — لٰكِنَّ ٱللهَ. As was read also by as-Sulamī and Ubai.

176/175: أَنْ تَضِلُّوا — أَنْ لَا تَضِلُّوا. So Ubai and Zaid b. ʿAlī.

SŪRA V

1: أُحِلَّتْ لَكُمْ بَهِيمَةُ — أُحِلَّتْ لَكُمْ بَهِيمَةً. So Ubai and Zaid b. ʿAlī.

2: آمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ — آمِّي ٱلْبَيْتِ ٱلْحَرَامِ. So Ibn ʿAbbās and al-Aʿmash.

2/3: حَلَلْتُمْ — أَحْلَلْتُمْ. So Ubai and Zaid b. ʿAlī.

يَجْرِمَنَّكُمْ — يُجْرِمَنَّكُمْ. So al-Aʿmash, Zaid b. ʿAlī, and Ibn Waththāb.

إِنْ يَصُدُّوكُمْ — أَنْ صَدُّوكُمْ. So al-Aʿmash. [Some said أَنْ instead of إِنْ].

3/4: حُرِّمَ — حُرِّمَتْ.

وَٱلْوَقِيذَةُ — وَٱلْمَوْقُوذَةُ.

وَٱلْمَنْطُوحَةُ — وَٱلنَّطِيحَةُ. So read by Abū Maisara also.

وَأَكِيلُ ٱلسَّبُعِ — وَمَا أَكَلَ ٱلسَّبُعُ. So Ubai, Saʿīd b. Jubair and Ibn ʿAbbās. Some, however, said that he read وَأَكِيلَةُ السَّبُعِ.

4/6: مُكَلِّبِينَ — مُكْلِبِينَ. So al-Ḥasan, ʿIkrima and others.

6/9: فَتَيَمَّمُوا — فَأَمُّوا. As in IV, 46.

31/34: أَعْجَزْتُ — أَعْجَزْتُ. As al-Ḥasan and others.

38/42: وَٱلسَّارِقُونَ وَٱلسَّارِقَاتُ — وَٱلسَّارِي وَٱلسَّارِقَةُ. See Ubai's reading here.

أَيْمَانَهُمَا — أَيْدِيَهُمَا.

48/52: شِرْعَةً — شَرِيعَةً. So also Abū Razīn.

52/57: يَسْرَعُونَ — يُسَرِّعُونَ. Read thus by ʿIsā ath-Thaqafī.

54/59: غُلَظَاءِ — أَعِزَّةٍ.

ٱلْكُفَّارِ — ٱلْكَفِرِينَ.

55/60: مَوْلَاكُمْ — وَلِيُّكُمْ.

وَٱلَّذِينَ يُقِيمُونَ — ٱلَّذِينَ يُقِيمُونَ (with addition of و).

57/62: مِنَ ٱلَّذِينَ أَشْرَكُوا — وَٱلْكُفَّارَ. See also Ubai's reading.

60/65: مَنْ لَعَنَهُ ٱللهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ — مَنْ غَضِبَ ٱللهُ عَلَيْهِمْ وَجَعَلَهُمْ قِرَدَةً وَخَنَازِيرَ. See Ubai.

وَمَنْ عَبَدُوا — وَعَبَدَ ٱلطَّاغُوتَ. Some gave him as Ubai, others وَعُبَدَ ٱلطَّاغُوتُ: others said وَعَبَدَةَ ٱلطَّاغُوتِ: others said ٱلطَّاغُوتَ: others said وَعَبَدَ الطَّاغُوتُ: others said وَعُبُدَ ٱلطَّاغُوتِ: others عُبَّدَ ٱلطَّاغُوتَ: others وَعُبِدَتِ ٱلطَّاغُوتُ.

64/69: مَبْسُوطَتَانِ — بُسُطَانِ (which some wrote بُصُطَانِ) or بُسَيْطَانِ or بُسُطَتَانِ.

كُلَّمَا — كُلَّ مَا a purely orthographic variant.

67/71: مِنْ رَبِّكَ — مِنْ رَبِّكَ إِنَّ عَلِيًّا مَوْلَى ٱلْمُؤْمِنِينَ, a Shīʿa reading.

69/73: إِنَّ — يَا أَيُّهَا. So Ubai.

وَٱلصَّابِئِينَ — وَٱلصَّابِئُونَ. So Ubai and others. It does not fit, however, with يا ايها.

70/74: كُلَّمَا — كُلَّ مَا a purely orthographic variant.

79/82: يَتَنَاهَوْنَ — يَنْتَهُونَ. So Ubai and Zaid b. ʿAlī.

89/91: عَقَّدتُمُ ٱلْأَيْمَانَ — عُقِدَتِ ٱلْأَيْمَانُ. So Abū 'l-ʿĀlīya and Ibn Waththāb.

أَيَّامٍ — أَيَّامٍ مُتَتَابِعَاتٍ. So Ubai.

95/96: فَجَزَاءُ مِثْلُ — فَجَزَاءُهُ مِثْلُ.

107/106: ٱلْأَوْلَيَانِ — ٱلْأَوَّلِينَ. So Ibn ʿAbbās. It was the reading of Ḥamza and Yaʿqūb. See also the reading of Ubai.

114: تَكُونُ — تَكُنْ. So read by al-Aʿmash.

115: قَالَ سَأُنَزِّلُهَا — قَالَ ٱللَّهُ إِنِّي مُنَزِّلُهَا.

118: فَعِبَادُكَ — فَإِنَّهُمْ عِبَادُكَ.

ٱلْعَزِيزُ ٱلْحَكِيمُ — ٱلْغَفُورُ ٱلرَّحِيمُ or others say ٱلْعَزِيزُ ٱلْغَفُورُ.

SŪRA VI

16: يُصْرَفْ — يَصْرِفِ ٱللَّهُ. So Ubai.

19: وَأَنَا — وَإِنَّنِي.

23: ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ — وَمَا كَانَ فتنتهم as Ubai and al-Aʿmash. Others, however, say he read ثُمَّ مَا كَانَ.

25: وَقْرًا — وِقْرًا. So read by Ṭalḥa b. Muṣarrif.

27: فَلَا نُكَذِّبَ — وَلَا نُكَذِّبَ. So Muʿādh and Zaid b. ʿAlī. Some said that he added أَبَدًا like Ubai.

50: مَلَكٌ — مَلِكٌ. So Saʿīd b. Jubair, ʿIkrima and al-Jaḥdarī.

52: بِٱلْغَدَوٰةِ — بِٱلْغُدْوَةِ. So Abū'l-ʿĀlīya.

56: ضَلَلْتُ — ضَلِلْتُ which was the reading of Qatāda, Ṭalḥa and Abū'l-ʿĀlīya.

57: يَقُصُّ ٱلْحَقَّ — يَقْضِي بِٱلْحَقِّ. So Ubai and an-Nakhaʿī.

خَيْرُ — اسرع.

61: تَوَفَّتْهُ — يَتَوَفَّاهُ. So read by al-Aʿmash.

63: خُفْيَةً — خيفةً. So Zaid b. ʿAlī and Abū 'l-Mutawakkil.

71/70: نُرَدُّ — نَرْتَدُّ.

ٱسْتَهْوَتْهُ ٱلشَّيَاطِينُ — ٱسْتَهْوَاهُ ٱلشَّيْطَانُ. So Ubai and others.

بَيْنَنَا — أَتَيْنَا, as Ibn ʿAbbās, though so e say he read أَتَيْنَا.

93: يَقُولُونَ أَخْرِجُوا — اخْرِجُوا.

ٱلْهُونِ — ٱلْهَوَانِ. Which was the reading of ʿIkrima also.

94: شُرَكَاءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاؤُا أَنَّهُمْ لَكُمْ شُفَعَاءُ — شُفَعَاءَكُمُ ٱلَّذِينَ زَعَمْتُمْ.

تَقَطَّعَ مَا بَيْنَكُمْ — تَقَطَّعَ بَيْنَكُمْ. So al-Aʿmash and Mujāhid.

95: فَلَقَ ٱلْحَبَّ — فَالِقُ ٱلْحَبِّ. So read by al-Aʿmash.

99: نُخْرِجُ مِنْهُ حَبًّا — يَخْرُجُ مِنْهُ حَبًّا, the reading also of al-Aʿmash.

جَنَّاتٍ — جَنَّاتٌ. As ʿAlī, al-Aʿmash and others.

ٱنْظُرُوا — أَنْضِرُوا. So Ubai.

100: وَجَعَلُوا لِلَّهِ شُرَكَاءَ ٱلْجِنَّ وَخَلَقَهُمْ — وَجَعَلُوا لِلَّهِ شُرَكَاءَ مِنَ ٱلْجِنِّ وَهُوَ خَلَقَهُمْ.

105: وَلِيَقُولُوا — لِيَقُولُوا with omission of و.

دَرَسْتَ — دَرَسَ, but some said دَرَسْنَ and others دَرَسَتْ.

لِنُبَيِّنَهُ — لِنَبِيِّنَهُ.

109: وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ – وما يُشْعِرُكُمْ إذا جاءتهم أنَّهم لا يُؤْمِنُونَ.

111: قُبُلاً – قَبِيلاً. So read by Ubai and Ṭalḥa b. Muṣarrif.

125: يَتَصَعَّدُ – يَصَّعَّدُ. So Ṭalḥa and Abū Nahīk. See also Ubai's reading.

136/137: لِشُرَكَائِنَا – لِشُرَكَائِهِمْ.

138/139: حِجْرٌ – حِرْجٌ. So read by Ubai, Ibn ᶜAbbās and others.

139/140: خَالِصَةٌ – خَالِصٌ. So Ibn ᶜAbbās and al-Aᶜmash. Others said خَالِصَهُ as was also given from Ibn ᶜAbbās and al-Aᶜmash.

فِيهَا سَوَاء – فِيهِ شُرَكَاء.

145/146: يَطْعَمُهُ – طَعِمَهُ. So Ubai. Some friends of Ibn Masᶜūd read تَطْعَمَهُ, as did ᶜĀᵓisha.

أُهِلَّ بِهِ لِغَيْرِ اللهِ – أُهِلَّ لِغَيْرِ اللهِ بِهِ.

148/149: وَلَوْ شَاء – لَوْ شَاء.

153/154: وَهٰذَا صِرَاطُ رَبِّكُمْ – وَأَنَّ هٰذَا صِرَاطِي, though some said وَهٰذَا صِرَاطِي. See Ubai.

154/155: الَّذِي أَحْسَنَ – الَّذِينَ أَحْسَنُوا. See also Ubai's reading.

158/159: بَعْضُ آيَاتِ (bis) – آيَةُ. So read by Ubai and Jaᶜfar b. Muḥammad.

159/160: فَرَّقُوا. He supported Ḥafṣ against the فَرَقُوا of Ḥamza, al-Kisāᵓī, ᶜAlī and al-Ḥasan.

SŪRA VII

20/19: أُورِيَ – وُرِيَ.

23/22: قَالُوا رَبَّنَا أَلَا تَغْفِرُ – قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا إِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَا وَتَرْحَمْنَا.

26/25: خَيْرٌ – ذٰلِكَ خَيْرٌ. So read also by Ubai.

34/32: آجَالُهُمْ – أَجَلُهُمْ. So Ubai and ᶜĪsā ath-Thaqafī.

38/36: إِذَا تَدَارَكُوا – إِذَا ادَّارَكُوا. So Ubai. Some said he read إِذَا أَدْرَكُوا.

40/38: الْجَمَلُ الْأَصْفَرُ – الْجُمَلُ الْأُصُرُ, but some said الْجُمَلُ الْأَصْفَرُ and others الْجُمَلُ or الْجُمَّلُ.

سَمِّ – سُمِّ. So Qatāda and Abū Razīn.

الْمَخِيطِ – الْخِيَاطِ. So Abū Razīn and Ṭalḥa.

47/45: قُلِبَتْ – صُرِفَتْ. So al-Aᶜmash and Sālim.

57/55: بُشْرًا – نُشْرًا, the reading of Ibn ᶜĀmir, al-Ḥasan and Qatāda.

105/103: عَلَى أَنْ – بِأَنْ, though some said that he read بِأَنْ as Ubai.

127/124: يَذَرَكَ – يَذَرُكَ, like Anas and Nuᶜaim b. Maisara. See also Ubai's reading which some gave from Ibn Masᶜūd here.

إِلٰهَتَكَ – آلِهَتَكَ. As al-Ḥasan, ᶜAlī and others.

128/125: يُورِثُهَا – يُوَرِّثُهَا. So read by al-Ḥasan and Ibn Waththāb.

الْعَاقِبَةَ – الْعَاقِبَةُ. It was Ubai's reading also.

137/133: يَعْمَلُ – يَصْنَعُ.

145/142: بِأَحْسَنِهَا – بِأَحْسَنِهِ.

148/146: حُلِيِّهِمْ – حِلِيِّهِمْ, the reading of Ḥamza, al-Kisāᵓī and others. By some it is given as the reading of the Friends of Ibn Masᶜūd.

149/148: رَبُّنَا – رَبَّنَا, the reading of Ḥamza, al-Kisāᵓī and others.

154/153: سَكَتَ – صَبَرَ. See also Ubai's reading.

170/169: وَالَّذِينَ يُمَسِّكُونَ – إِنَّ الَّذِينَ اسْتَمْسَكُوا. So al-Aᶜmash. See also Ubai's reading.

171/170: وَتَذَكَّرُوا – وَاذْكُرُوا.

187: عَنْهَا – بِهَا. So read also by Ibn ᶜAbbās.

SŪRA VIII

1: يَسْئَلُونَكَ ٱلْأَنفَالَ — يَسْئَلُونَكَ عنِ ٱلْأَنفَالِ, as read by many others.

بَيْنِكُمْ — بَيْنَكُمْ فِيمَا تَشَاجَرْتُمْ بِهِ. Given from the Friends of Ibn Masʿūd.

2: وَجِلَتْ — فَرِقَتْ. See also Ubai's reading.

6: تَبَيَّنَ — بُيِّنَ.

14: ذٰلِكُمْ — هٰذَا.

19: وَأَنَّ ٱللَّهَ مَعَ — وَٱللَّهُ مَعَ, but some said he read إِنَّ ٱللَّهَ لَمَعَ.

25: لَا تُصِيبَنَّ — لَتُصِيبَنَّ. So Ubai and many others, but some said he read أَنْ تُصِيبَ.

27: تَخُونُوا (second occurrence) — لَا تَخُونُوا.

38/39: يَنتَهُوا — تَنْتَهُوا which necessitates لكم instead of لهم.

42/43: بِٱلْعُدْوَةِ ٱلْعُلْيَا وَهُم بِٱلْعُدْوَةِ ٱلسُّفْلَى — بِٱلْعُدْوَةِ.

57/59: فَشَرِّدْ — فَشَرِّدْ, which some gave also from al-Aʿmash.

59/61: لَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا — لَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا أَنَّهُمْ سَبَقُوا. Others, however, only note the addition of أَنَّهُمْ سَبَقُوا.

SŪRA IX

In Ibn Masʿūd's Codex this Sūra had the Basmala.

7: كَيْفَ يَكُونُ لِلْمُشْرِكِينَ — لَيْسَ لِلْمُشْرِكِينَ.

عَهْدٌ — عَهْدٌ. But some said he read عَهْدٌ عِنْدَ ٱللَّهِ وَذِمَّةٌ.

8: ذِمَّةً — دِمَّةً.

21: يُبَشِّرُهُمْ — يُبْشِرُهُمْ.

28: عَيْلَةً — عَائِلَةً. So read by ʿAlqama and others.

37: يُضَلُّ — يُضَلُّ, which was the reading of al-Ḥasan and Yaʿqūb.

زَيَّنَ لَهُمْ سُوءُ — زُيِّنَ لَهُمْ سُوءُ. So read also by Zaid b. ʿAlī.

38: ٱثَّاقَلْتُمْ — تَثَاقَلْتُمْ. It was the reading of al-Aʿmash.

47: زَادُوكُمْ — زَادَكُمْ. So read also by Ubai and Ibn Abī ʿAbla.

51: لَنْ يُصِيبَنَا — هَلْ يُصِيبَنَا, but some say he read يُصَيِّبَنَا as did Ṭalḥa.

54: تَتَقَبَّلَ — تُقْبَلَ.

61: أُذُنُ خَيْرٍ وَرَحْمَةٍ — أُذُنُ خَيْرٍ.

61/62: رَحْمَةٌ — رَحْمَةٍ. Which was the reading of Ḥamza, al-Aʿmash and ʿAlī.

81/82: بِمَقْعَدِهِمْ خِلَٰفَ — بِأَنْ قَعَدُوا خَلْفَ.

106/107: عَلِيمٌ حَكِيمٌ — غَفُورٌ رَحِيمٌ.

107/108: لِمَنْ حَارَبَ — لِمَنْ حَارَبُوا. So read by al-Aʿmash also.

109/110: فَٱنْهَارَ بِهِ قَوَاعِدُهُ — فَٱنْهَارَ بِهِ. See also Ubai's reading here.

110/111: وَلَوْ قُطِّعَتْ قُلُوبُهُمْ — أَنْ تَقَطَّعَ قُلُوبُهُمْ. وَلَوْ قَطَّعَتْ قُلُوبَهُمْ as from the Friends of Ibn Masʿūd. See also Ubai's reading.

111/112: بِأَنَّ لَهُمُ ٱلْجَنَّةَ — بِٱلْجَنَّةِ, a reading given from ʿUmar and al-Aʿmash also.

112/113: ٱلتَّائِبُونَ etc. — ٱلتَّائِبِينَ ٱلْعَابِدِينَ ٱلْحَامِدِينَ ٱلسَّائِحِينَ ٱلرَّاكِعِينَ ٱلسَّاجِدِينَ ٱلْآمِرِينَ بِٱلْمَعْرُوفِ وَٱلنَّاهِينَ وَٱلْحَافِظِينَ — وَٱلْحَافِظُونَ. So Ubai.

117/118: مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ — ما زَاغَتْ قُلُوبُ طَائِفَةٍ. See Ubai.

119/120: مَعَ — مِنَ. So read by Ibn ʿAbbas also.

الصَّادِقِينَ — الصَّادِقَيْنِ. So read by Ibn ʿAbbās.

122/123: مِنْ كُلِّ طَائِفَةٍ مِنْهُمْ عُصْبَةٌ — مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ.

ٱنْقَلَبُوا — رَجَعُوا.

126/127: لَا يَرَوْنَ — لَا تَرَى, as Ubai and al-ʿAmash, but some say he read لَمْ تَرَوْا.

مَرَّتَيْنِ وَمَا يَتَذَكَّرُونَ — مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ.

SŪRA X

2: عَجَبٌ — عَجَبًا. Ibn ᶜAbbās so read also.

4: حَقًّا أَنَّهُ — حَقًّا إِنَّهُ. So read by Abū Jaᶜfar and al-Aᶜmash.

يَبْدَؤُا — بَدَأَ. So Ubai.

11/12: لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ — لَقَضَيْنَا إِلَيْهِمْ أَجَلَهُمْ. So Ibn Muḥaiṣin and al-Aᶜmash.

16/17: لَأَنْذَرْتُكُمْ or لَا أَنْذَرْتُكُمْ — لَا أَدْرَيْكُمْ. So read by Ibn ᶜAbbās.

19/20: أُمَّةً وَاحِدَةً عَلَى ٱلْهُدَى — أُمَّةً وَاحِدَةً.

22/23: يُسَيِّرُكُمْ — يُنْشِرُكُمْ. So read by al-Ḥasan.

جَرَيْنَ بِكُمْ — جَرَيْنَ بِهِمْ.

أُحِيطَ — حِيطَ. So Ubai and Zaid b. ᶜAlī.

24/25: زُخْرُفَهَا — زَخَارِفَهَا. So Ubai and ᶜĪsā ath-Thaqafī.

وَتَزَيَّنَتْ — وَٱزَّيَّنَتْ. So Ubai and Zaid b. ᶜAlī.

أَتَنَهُمْ — أَتَنَهَا. So read by Ibn Abī ᶜAbla. See also Ubai's reading.

30/31: تَبْلُوا — تَتْلُوا, the reading of Ḥamza, al-Kisāʾī and al-Aᶜmash, and said by some to have been the reading of Zaid b. ᶜAlī.

35/36: لَا يَهَدِّي — لَا يَهْتَدِي

36/37: يَفْعَلُونَ — تَفْعَلُونَ.

42/43: يَسْتَمِعُ — يَسْتَمِعُونَ. As in VI, 35.

51/52: أَثُمَّ إِذَا مَا — أَثُمَّ إِذَا. So read by Zaid b. ᶜAlī.

58/59: فَلْيَفْرَحُوا — فَافْرَحُوا. As Ubai and many others.

78/79: تَكُونَ — يَكُونَ. So read by al-Ḥasan and Ibn Abī Lailā.

81: ٱلسِّحْرُ — سِحْرٌ. The reading of Ubai also.

89: تُتْبِعَانِّ — تَتَّبِعَانِّ.

90: إِنَّهُ لَا إِلَهَ — أَنَّهُ لَا إِلَهَ.

92: نُنَجِّيكَ — نُنْحِيكَ. So read by Ubai and Ibn as-Samaifaᶜ.

بِبَدَنِكَ — بِبَدَائِكَ. Some however, say he read بِأَبْدَانِكَ.

98: فَلَوْلَا — فَهَلَّا. So read by Ubai also.

SŪRA XI

12/15: عَلَيْهِ — إِلَيْهِ.

جَاءَتْهُ ٱلْمَلَائِكَةُ — جَاءَ مَعَهُ مَلَكٌ.

13/16: بِسُوَرٍ — بِعَشْرِ سُوَرٍ. So Ubai.

16/19: بَٰطِلٌ — بَاطِلًا. So Ubai, and given by some from ᶜĀṣim.

25/27: قَوْمِهِ فَقَالَ يَا قَوْمِ — قَوْمِهِ.

28/30: He omitted the words ءَاتَىٰنِي رَحْمَةً مِنْ عِنْدِهِ.

38/40: كُلَّمَا — كُلَّ مَا. A purely orthographic variant.

41/43: مَجْرَىٰهَا — He supported TR against the alternative reading مُجْرَاهَا.

مُرْسَاهَا — مَرْسَىٰهَا, as read by ᶜĪsā ath-Thaqafī and al-Aᶜmash.

44/46: وَٱسْتَوَتْ عَلَى ٱلْجُودِيِّ وَقُضِيَ ٱلْأَمْرُ — وَٱسْتَوَتْ عَلَى ٱلْجُودِيِّ.

46/48: أَنْ تَسْأَلَنِي — فَلَا تَسْئَلْنِ.

49/51: مِنْ قَبْلِ هَٰذَا ٱلْقُرْآنِ — مِنْ قَبْلِ هَٰذَا.

57/60: يَسْتَخْلِفُ — يَسْتَخْلِفْ. So read by Hubaira ᶜan Ḥafṣ.

تَضُرُّوهُ — تَضُرُّونَهُ. So read by Hubaira. Some said Ibn Masᶜūd read تَنْقُصُونَهُ.

71/74: قَائِمَةٌ وَهُوَ قَاعِدٌ — قَائِمَةٌ, but others say قَائِمَةٌ وَهُوَ جَالِسٌ and others add that he read هِيَ instead of إِمْرَأَتُهُ.

72/75: شَيْخًا — شَيْخٌ. So Ubai and al-Aᶜmash.

أَأَنَّى يَكُونُ لِي وَلَدٌ — أَأَلِدُ.

74/77: يُجَادِلُهُمْ — يُجَادِلُنَا.

78/80: ٱلسَّيِّئَاتِ — ٱلْخَبَائِثِ.

81/83: He omitted the words وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ but some say that after امراتك he added الاّ عجوز ولقد وفينا اليه اهله كلهم فى الغبر (reminiscent of XXVI, 170, 171).

101/103: أَغْنَى — أَغْنَتْ.

اللاتى كانوا يَدْعُونَ — ٱلَّتِى يَدْعُونَ.

زَادَهُمْ — زَادُوهُمْ.

102/104: كَذَٰلِكَ — وَكَذَٰلِكَ without و.

105/107: يَأْتِ — يَأْتُونَ. So al-Aʿmash. Others say he read يَأْتِى like Ubai.

111/113: وَإِنَّ كُلًّا لَّمَّا — إِنْ كُلٌّ إِلَّا. See also Ubai's reading.

113/115: تُنْصَرُونَ — تُنْصَرُوا. So read by Zaid b. ʿAlī.

116/118: بَقِيَّةٍ — تَقِيَّةٍ. So read by Ubai.

SŪRA XII

8: عُصْبَةٌ — عُصْبَةٌ. So read by ʿAlī.

10: مِنْهُمْ وَيْلَكُمْ — مِنْهُمْ.

لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ — لَا تقتلوه واجعلوه.

غَيَّبَتِ. He supported the reading of TR here and in v. 15.

12: نَلْهُو وَنَلْعَبْ — يَرْتَعْ وَيَلْعَبْ.

17: نَسْتَبِقُ — نَنْتَضِلُ.

18: فَصَبْرٌ جَمِيلٌ — فَصَبْرًا جَمِيلًا. So Ubai and ʿĪsā ath-Thaqafī.

22: آتَيْنَاهُ حُكْمًا وَعِلْمًا — جَعَلْنَاهُ حَكَمًا وَعَلَمًا.

23: غَلَّقَتِ ٱلْأَبْوَابَ — وَغَلَّقَتْ أَبْوَابَهَا وَنَزَعَتْ أَثْوَابَهَا.

هُيِّئْتَ. He agreed with TR, though some said he read هَيْتَ like Ibn as-Samaifaʿ.

25: أَلْفَيَا — وَجَدَا.

31: مُتَّكَأً — مَتَّكًا. So read by Muʿādh.

حَاشَ لِلَّهِ — حَاشَ ٱللَّهِ or حَاشَا ٱللَّهِ or خَاشَى ٱللَّهِ. See also Ubai. Some, however, said he read حَاشَا لِلَّهِ like Abū ʿAmr and al-Yazīdī, or حَاشَا ٱللَّهَ.

بَشَرٌ — بَشَرًا: though others said بشرى and others بِشْرَاءٌ.

33: أَصَبْ — أَصَبْ. So Ubai and Ibn as-Samaifaʿ.

35: حَتَّى — عَتَّى, said to be in the dialect of Hudhail.

36: خَمْرًا — عِنَبًا, said to be in the dialect of ʿUmān.

خُبْزًا — ثَرِيدًا.

43: سُنْبُلَاتٍ — سَنَابِلَ and also in v. 46. So read by Jaʿfar aṣ-Ṣādiq.

47: فِى سُنْبُلِهِ فَإِنَّهُ أَبْقَى لَهُ — فِى سُنْبُلِهِ.

49: يَعْصِرُونَ — تَعْتَصِرُونَ. See also Ubai's reading.

62: لِفِتْيَتِهِ — لِفِتْيَانِهِ as the non-Kūfan reading.

64: خَيْرُ ٱلْحَافِظِينَ — خَيْرٌ حَافِظًا, some say, however, that he read this instead of أَرْحَمُ ٱلرَّاحِمِينَ.

65: تَبْغِى — تَبْغِى. So read by Abū Ḥaiwa.

69: دَخَلُوا عَلَيْهِ عَرَفَ يُوسُفُ أَخَاهُ — دَخَلُوا عَلَى يُوسُفَ ءَاوَى إِلَيْهِ أَخَاهُ.

70: وَجَعَلَ — جَعَلَ.

فَأَذَّنَ مُؤَذِّنٌ مِنْ قَبْلِ أَنْ تَخْرُجَ ٱلْعِيرُ — ثُمَّ أَذَّنَ مُؤَذِّنٌ.

71: عَلَيْهِ — عَلَيْهِمْ.

72: صُوَاعَ — صَوْغَ. So Zaid b. ʿAlī and Ibn Waththāb. See also Ubai.

76: كُلِّ ذِى عِلْمٍ عَالِمٌ or كُلِّ عَالِمٍ or كُلِّ ذِى عَالِمٍ — كُلِّ ذِى عِلْمٍ.

77: فَأَسَرَّهَا — فَأَسَرَّهُ. So read also by Ibn Abī ʿAbla.

83: لَا يَعْلَمُ أَنْ — عَسَى ٱللَّهُ أَنْ.

87: رَوْحِ — فَضْلِ. See also Ubai's reading.

88: فَأَوْفِ لَنَا ٱلْكَيْلَ وَأَوْقِرْ رِكَابَنَا — فَأَوْفِ لَنَا ٱلْكَيْلَ.

90: هٰذَا أَخِى بَيْنِى وَبَيْنَهُ قُرْبَى — هٰذَا أَخِى.

96: جَاءَ ٱلْبَشِيرُ مِنْ بَيْنِ يَدَى ٱلْعِيرِ — جَاءَ ٱلْبَشِيرُ.

99/100: أَبَوَيْهِ وَإِخْوَتَهُ — أَبَوَيْهِ.

101/102: آتَيْتَنِى and عَلَّمْتَنِى — آتَيْتَنَ and عَلَّمْتَنَ.

105: وَٱلْأَرْضِ يَمْشُونَ — وَٱلْأَرْضِ يَمُرُّونَ, but some say يَمْشُونَ عَلَيْهَا وَٱلسَّمَاءِ وَٱلْأَرْضُ آيَتَانِ عَظِيمَتَانِ.

108: هٰذَا — هٰذِهِ.

110: كُذِبُوا —. He agreed with the Kūfans, though others said he read كُذِّبُوا as the non-Kūfan reading.

SŪRA XIII

4: قِطَعٌ — قِطَاعٌ. So read by Ibn Dharr.
يَسْقِيهَا مِنْ مَاءٍ وَاحِدٍ — يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ وَيُفَضِّلُ بَعْضُهَا عَلَى بَعْضٍ. So read also by Ubai and Ibn Qais.

8/9: تَزْدَادُ — تَزِيدُ, but others say he read يَزِيدُ.

10/11: وَمَنْ هُوَ سَارِبٌ — سَارِبٌ.

11/12: مُعَقِّبَاتٌ — مَعَاقِيبُ. So read by Ubai and an-Nakha'ī.

14/15: وَٱلَّذِينَ — وَٱلَّذِينَ يَدْعُونَ omitting يَدْعُونَ.
فَادْعُوا وَمَا دُعَاءُ — وَمَا دُعَاءُ.

16/17: قَالُوا ٱللَّهُ قُلْ — قُلِ ٱللَّهُ قُلْ. So Ubai.
أَفَتَّخَذْتُمْ — أَفَاتَّخَذْتُمْ [i. e. with ommission of \ and idghām of ت with ذ] or أَفَتَّخَتُّمْ.

19: أَفَمَنْ — أَوَمَنْ as read also by Ubai and Zaid b. ʿAlī.

26: يَقْدِرُ لَهُ — يَقْدِرُ. So Ibn Dharr.
يَبْسُطُ — سَيَبْسُطُ as also Abū 'l-Barhashīm. See also Ubai's reading.

30/29: وَمَا أَرْسَلْتُ مِنَ ٱلرُّسُلِ وَأَنْزَلْتُ عَلَيْهِمْ مِنَ ٱلْكُتُبِ إِلَّا بِلُغَةِ قَوْمِهِمْ لِيَتْلُونَهَا عَلَيْهِمْ وَيُبَيِّنُونَهَا لَهُمْ فَضْلُ ٱللَّهِ as did Ubai. Cf. Sūra XIV, 4.

31/30: يَتَبَيَّنْ — يَايْئَسِ. So ʿAlī, Ibn ʿAbbās and Jaʿfar b. Mḥd.

31: دَارِهِمْ — دِيَارِهِمْ. Read thus also by Ubai and Mujāhid.

33: صُدُّوا — صِدُّوا. See also Ubai's reading.

35: مَثَلُ — أَمْثَالُ. So ʿAlī and as-Sulamī. Some, however, said he read مِثَالُ. See also Ubai's reading.

36: وَٱلَّذِينَ ءَاتَيْنَاهُمُ ٱلْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ. Some say he read as Ubai وَٱلَّذِى أَنْزَلْنَا إِلَيْكَ مِنَ ٱلْكِتَابِ فِيهِ لُغَاتٌ مُخْتَلِفَاتٌ وَٱلَّذِينَ آمَنُوا يَفْرَحُونَ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ but others said he read وَٱلَّذِينَ يَعْرِفُونَ ٱلْأَجْرَ وَيُؤْمِنُونَ بِٱلْكِتَابِ يَفْرَحُونَ, and others said he read بِمَا أُنْزِلَ إِلَيْكَ هُوَ ٱلْحَقُّ يُؤْمِنُ بِهِ.

38: مِنْ قَبْلِكَ فَأَسْكَنَّاهُمُ ٱلْأَرْضَ — مِنْ قَبْلِكَ.

42: ٱلْكُفَّارُ — ٱلْكَفِرُونَ. See also Ubai's reading.

SŪRA XIV

6: أَخْرَجَكُمْ — إِذْ أَنْجَكُمْ.

7: قَالَ — تَأَذَّنَ.
وَقَالَ مُوسَى لِقَوْمِهِ لَئِنْ — وَلَئِنْ.
إِنَّ لَعَنِى حَمِيلٌ — إِنَّ عَذَابِى لَشَدِيدٌ (?)

8: لَئِنْ كَفَرْتُمْ — إِنْ تَكْفُرُوا أَنْتُمْ.

9: عَادٍ وَثَمُودَ — عَادًا وَثَمُودَا [i. e. beginning a new clause governed by the coming verb].

18/21: عَاصِفٍ — عَصِفٍ.

24/29: ثَابِتٌ أَصْلُهَا فِى ٱلْأَرْضِ — أَصْلُهَا ثَابِتٌ and some say he read وَفَرْعُهَا فِى ٱلسَّمَاءِ instead of وَفَرْعُهَا فِى ٱلْأَرْضِ.

32/37: ٱلسَّمَٰوٰتِ وَٱلْأَرْضَ وَجَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا — ٱلسَّمَٰوٰتِ وَٱلْأَرْضَ.

41/42: لِوَالِدَىَّ — Some say he read لِوَلَدَىَّ like al-Ḥasan, ʿAlī and others.

46/47: وَمَا كَانَ مَكْرُهُمْ — وَإِنْ كَانَ مَكْرُهُمْ, though others say he read وَإِنْ كَادَ مَكْرُهُمْ.

50/51: تَغَشَّى — تَغْشَى.

SŪRA XV

2: رُبَمَا — رُبَّمَا said to be in the dialect of Tamīm.

6: وَقَالَ ٱلَّذِينَ كَفَرُوا — وَقَالُوا.

إِلَيْهِ — عَلَيْهِ.

7: تُرِينَا مَلَائِكَةً — تَأْتِينَا بِٱلْمَلَٰئِكَةِ.

14: فَظَلُّوا — لَظَلُّوا. So read by Ubai.

15: سُكِّرَتْ — سُحِرَتْ. So read by Ubai and Abān b. Taghlib.

17: رَجِيمٍ — لَعِينٍ.

27: وَٱلْجَانَّ خَلَقْنَٰهُ — —. He omitted خَلَقْنَاهُ.

51: وَنَبِّئْهُمْ — وَأَعْلِمْهُمْ. So read also by Ibn Qais.

52: إِذْ — حِينَ. So Ibn Qais also.

53: تَوْجَلْ — تواجل, said to have been the reading of the friends of Ibn Masʿūd, but others said he read تَخَفْ, as was also read by Ubai.

نُبَشِّرُكَ — نُبْشِرُكَ.

54: تُبَشِّرُونَ — تُبْشِرُونَ.

56: مِنْ رَحْمَةِ — مِنْ سَعَةِ رَحْمَةِ. Read thus also by Ibn Qais.

65: يَلْتَفِتْ — يَلْتَفِتَنَّ.

66: وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ — وَقُلْنَا إِنَّ دَابِرَ, though some said لَهُ أَنَّ دَابِرَ.

72: لَفِي سَكْرَتِهِمْ يَعْمَهُونَ — لَفِي سَكْرَتِهِمْ يَلْعَبُونَ.

79: مُسْتَقِيمٍ — مُبِينٍ.

SŪRA XVI

9: مِنْهَا — مِنْكُمْ. Said to have been so read by ʿAlī also.

11: يُنْبِتُ — يُخْرِجُ.

12: وَٱلنُّجُومُ — وَٱلرِّيَاحُ. So Ṭalḥa b. Muṣarrif.

19: يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ — يَعْلَمُ ٱلَّذِى تُبْدُونَ وَمَا تَكْتُمُونَ وَٱلَّذِينَ تَدْعُونَ — friends of Ibn Masʿūd.

20: كَخَلْقِهِمْ لَا يَخْلُقُونَ شَيْئًا — لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ.

28/30: تَتَوَفَّهُمُ — تَتَوَفَّٰهُمُ. Similarly in v. 34.

37/39: يَهْدِى — يَهَدِّى (for يَهْتَدِى) or يَهِدِّى. See also Ubai's reading.

41/43: لَنُبَوِّئَنَّهُمْ — لَنُثْوِيَنَّهُمْ. So read by ʿAlī, Nuʿaim b. Maisara and others.

ظُلِمُوا — فتنوا. So Ubai and Abū 'l-Barhashīm.

43/45: نُوحِى — He supported TR against the other reading يُوحَى.

48/50: عَنْ أَيْمَٰنِهِمْ وَعَنْ شَمَائِلِهِمْ — عَنِ ٱلْيَمِينِ وَٱلشَّمَائِلِ سُجَّدًا لِلَّهِ يَسْجُدُ لِلَّهِ.

51/53: إِنَّمَا هُوَ أَنَا إِلَٰهٌ وَاحِدٌ — إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ.

54/56: إِذَا كَشَفَ — —

62/64: مُفْرَطُونَ — مُفْرِطُونَ, agreeing with the reading of Warsh.

65/67: لَعِبْرَةً — لَآيَةً.

66/68: نُسْقِيكُمْ — نَسْقِيكُمْ, agreeing with reading of Nāfiʿ, Ibn ʿĀmir and Yaʿqūb.

67/69: ثَمَرَاتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا — ثَمَرَاتِ ٱلْأَعْنَابِ وَٱلنَّخِيلِ تَتَّخِذُونَ سَكَرًا مُسْتَخْرِجُونَ مِنْهُ رِزْقًا حَسَنًا.

69/71: يُبْصِرُونَ — يَتَفَكَّرُونَ.

71/73: فُضِّلُوا بِرَادِّينَ رِزْقِهِمْ عَلَى ٱلَّذِينَ مَلَكَتْ أَيْمَٰنُهُمْ — بِرَادِّى فَضَّلُوا رِزْقَهُمْ عَلَى ٱلَّذِينَ مَلَكَتْ أَيْمَٰنُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ ٱللَّهِ هُمْ يَجْحَدُونَ, though some said he read يَجْحَدُونَ without the هُمْ.

73/75: مَنْ لاَ يَرْزُقُهُمْ — مَا لاَ يَمْلِكُ لَهُمْ رِزْقًا.

75/77: هَلْ يَسْتَوِى هوَ وَمَنْ أَتَيْنَا رِزْقًا حَسَنًا — وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا.

76/78: يُوَجِّهْهُ — يُوَجَّهْهُ or يُوَجَّهْهُ, though some said يُوَجِّهْ and others تَوَجَّهَ.

77/79: خَبَرُ ٱلسَّاعَةِ — أَمْرُ ٱلسَّاعَةِ.

80/82: يَوْمَ ظَعْنِكُمْ — حِينَ ظَعْنِكُمْ.

81/83: خَلَقَ ظِلَالاً — He read ظِلاَلاً يَأْوِيكُمْ حِينَ مَسِيرِكُمْ وَوَقْتَ مَقِيلِكُمْ.

85/87: وَإِذَا رَءَا — He omitted the إِذَا.

ٱلَّذِينَ ظُلِمُوا — ٱلَّذِينَ ظَلَمُوا.

86/88: شُرَكَاءَهُمْ فِى ٱلنَّارِ — شُرَكَاءَهُمْ.

هَٰؤُلاَءِ شُرَكَاؤُنَا —. He omitted the شُرَكَاؤُنَا here.

96/98: لَيُوَفِّيَنَّ — لَنَجْزِيَنَّ.

97/99: لَنَجْزِيَنَّهُمْ — لَيُوَفِّيَنَّهُمْ (?).

112/113: لِبَاسَ ٱلْخَوْفِ وَٱلْجُوعِ — لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ, as Ubai. Some, however, said that Ibn Masʿūd simply omitted لِبَاسَ, and others that he omitted لِبَاسَ and then read الخوف والجوع.

115/116: حَرَّمَ ٱللهُ — حَرَّمَ عَلَيْكُمْ.

124/125: جُعِلَ ٱلسَّبْتُ — إِنَّمَا أُنْزِلْنَا ٱلسَّبْتَ or إِنَّا أُنْزِلْنَا ٱلسَّبْتَ

SŪRA XVII

1: لَيْلاً — مِنَ ٱللَّيْلِ.

4: عُلُوًّا — عِلِيًّا. So read by Ubai and Zaid b. ʿAlī.

5: عِبَادًا — عُبَّادًا. As Ubai and Ibn Qais.

فَجَاسُوا خِلاَلَ ٱلدِّيَارِ — فَقَلَعُوا آثَارَ ٱلدِّيَارِ.

9: يُبَشِّرُ — يُبْشِرُ. So read by Ṭalḥa and Ibn Waththāb.

23/24: وَقَضَى — وَوَصَّى. So Ubai.

إِمَّا يَبْلُغَانِّ عِنْدَكَ — إِمَّا يَبْلُغَنَّ عِنْدَكَ ٱلْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا ٱلْكِبَرَ إِمَّا وَاحِدٌ وَإِمَّا كِلاَهُمَا.

37/39: فَرَحًا — مَرَحًا. As read by Ibn Qais.

38/40: سَيِّئَاتٍ — سَيِّئُهُ, though some said he read خَبِيثُهُ and others سَيِّئَاتُهُ. See also Ubai's reading.

44/46: تُسَبِّحُ — سَبَّحَتْ as al-Aʿmash and Ṭalḥa, though some said that his reading was سَبَّحَتْ لَهَ ٱلأَرْضُ وَسَبَّحَتْ لَهُ ٱلسَّمَوَاتُ.

47/50: مَا نَظُنُّكُمْ تَتَّبِعُونَ — إِنْ تَتَّبِعُونَ.

57/59: يَدْعُونَ — تَدْعُونَ. So read also by Qatāda.

رَبَّكَ — رَبَّهُمْ.

أَقْرَبُ — أَقْرَبُ دَرَجَاتٍ.

59/61: مُبْصِرَةً — مُبْصِرَةٌ. So read also by Zaid b. ʿAlī.

60/62: فِتْنَةً لِلنَّاسِ — فِتْنَةً لَهُمْ.

62/64: لَأَحْتَنِكَنَّ — لَأَحْتَنِكَنَّهُ.

71/73: بِكِتَابِهِمْ — بِإِمَامِهِمْ. So Ubai and al-Ḥasan.

فَمَنِ ٱهْتَدَى أُوتِىَ — فَمَنْ أُوتِىَ.

فَأُولَٰئِكَ يُجْزَوْنَ حِسَابَهُمْ يَقْرَءُونَ — فَأُولَٰئِكَ يَقْرَءُونَ.

76/78: يَلْبَثُونَ — يَلْبَثُوا. So read also by Ubai.

85/87: أُوتُوا — أُوتِيتُمْ. Likewise al-Aʿmash.

93/95: زُخْرُفٍ — ذَهَبٍ. Cf. Goldziher, *Richtungen*, p. 17.

97/99: كُلَّمَا — كُلَّ مَا. A purely orthographic variant.

106/107: فَرَقْنَاهُ — فَرَّقْنَاهُ, as Ubai, Ibn ʿAbbās and others, but some say he added عليك.

110: تُخَافِتْ بِهَا — تُخَافِتْ بِصَوْتِكَ وَلاَ تَعَالَ بِهِ.

SŪRA XVIII

1: عِوَجًا بَلْ دِينًا — عِوَجًا. So Jaʿfar aṣ-Ṣādiq.

2: يُبْشِرَ — يُبَشِّرَ.

5/4: مِنْ أَفْوَاهِهِمْ مَا هُم عَلَيْهَا مِنْ بُهْتَانٍ — مِنْ أَفْوَاهِهِمْ.

11/10: عَدَدًا — عَدَدَى (?) as read by Ṭalḥa and Ibn Ghazwān.

16/15: مِنْ دُونِ ٱللهِ — إِلاَّ ٱللهَ, though others say he read مِنْ دُونِنَا.

17/16: تَزَاوَرُ — تَزْوَئِرُّ. So read by Abū 'l-Mutawakkil.

20/19: يَظْهَرُوا — يُظْهَرُوا. So read also by Zaid b. ʿAlī.

21/20: بُنْيَانًا — بِنَاءً. As Muʿādh.

25/24: وَقَالُوا وَلَبِثُوا — وَلَبِثُوا.

ثَلَثَ مِائَةٍ سَنَةٍ — ثَلَثَ مِائَةٍ سِنِينَ. So read also by Ubai.

28/27: عَيْنَاكَ — عَيْنَيْكَ. It was the reading of al-Ḥasan and al-Aʿmash.

33/31: كُلُّ ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا — كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا, though some say he read كُلًّا.

38/36: لٰكِنَّا۠ هُوَ ٱللهُ رَبِّى — لٰكِنْ أَنَا لَا إِلٰهَ إِلاَّ هُوَ رَبِّى, but others say لٰكِنْ أَنَا هُوَ ٱللهُ رَبِّى or لٰكِنْ هُوَ ٱللهُ رَبِّى لَا إِلٰهَ إِلاَّ هُوَ, and others that he read as Ubai and al-Ḥasan.

45/43: تَذْرُوهُ — تُذْرِيهِ, though others say تَذْرِيهِ.

48/46: جِئْتُمُونَا كَخَلْقِكُمُ ٱلْأَوَّلِ بَلْ — جِئْتُمُونَا كَمَا خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ زَعَمْتُمْ.

52/50: يَقُولُ — يَقُولُ لَهُمْ.

53/51: مُوَاقِعُوهَا — مُلَاقُوهَا. So read by al-Aʿmash and Ṭalḥa.

55/53: وَمَا مَنَعَ ٱلنَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ ٱلْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلاَّ أَنْ — وَمَا مَنَعَهُمْ إِلاَّ أَنْ يُؤْمِنُوا بِرَبِّهِمْ وَيَسْتَغْفِرُونَهُ بَلْ — تَأْتِيَهُمْ يُرِيدُونَ أَنْ تَأْتِيَهُمْ.

57/55: فَمَنْ أَكْثَرُ ذَنْبًا مِمَّنْ ذُكِّرَ — وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ.

فِى ءَاذَانِهِمْ وَقْرًا وَعَلَى أَعْيُنِهِمْ غِطَاءً — فِى ءَاذَانِهِمْ وَقْرًا.

59/58: تِلْكَ ٱلْقُرَى — تِلْكَ ٱلْقُرُونُ ٱلْخَالِيَةُ. So Ubai and Ibn Qais.

63/62: أَرَءَيْتَكَ — أَرَأَيْتَ.

أَنْ أَذْكُرَهُ إِلاَّ ٱلشَّيْطَانُ — إِلاَّ ٱلشَّيْطَانُ أَنْ أَذْكُرَهُ, but others say his only variant was أُذَكِّرَكَهُ.

73/72: قَوْلِى — أَمْرِى.

76/75: تَصْحَبْنِى — تُصَاحِبْنِى.

77/76: يَنْقَضَّ — يُنْقَضَ as Ubai and al-Aʿmash, but others say لِيُنْقَضَ and yet others يَنْقَاضَّ.

لَتَخِذْتَ — لَتَّخَذْتَ as Qatāda and al-Ḥasan, but others say لا تخذت. See also Ubai's reading.

78/77: هٰذَا ٱلْفِرَاقُ بَيْنِى وَبَيْنِكَ — هٰذَا فِرَاقُ. So read also by Ubai.

79/78: سَفِينَةٍ صَالِحَةٍ — سَفِينَةٍ. So Ubai.

80/79: فَخَافَ رَبُّكَ — فَخَشِينَا. Some, however, give this only from Ubai.

86/84: حَمِئَةٍ — حَامِيَةٍ. So Ṭalḥa b. Muṣarrif, Ibn ʿĀmir, Ḥamza, al-Kisāʾī and others.

94/93: قَالَ ٱلَّذِينَ مِنْ دُونِهِمْ — قَالُوا.

96/95: زُبَرَ — زُبْرَ. So read also by Ibn Qais.

سَوَّى — سَاوَى. So ʿAlī, Ibn ʿAbbās and Qatāda.

ٱلْمَجَبَلَيْنِ — ٱلصَّدَفَيْنِ. So ʿAlī, Ibn ʿAbbās and Qatāda.

عَلَيْهِمَا — عَلَيْهِ. So ʿAlī, Ibn ʿAbbās and Qatāda.

102: أَفَظَنَّ — أَفَحَسِبَ.

109: مَدَدًا — مِدَادًا. So Ibn ʿAbbās, Mujāhid, al-Aʿmash and others.

أَنْ تَنْفَدَ — أَنْ تَفْنَى.

مَدَدًا — مِدَادًا. As Ubai, Mujāhid, Ibn ʿAbbās and others.

SŪRA XIX

2, 3/1, 2: He read ذِكْرُ رَحْمَةِ رَبِّكَ ٱلرَّحْمٰنِ إِذْ نَادَاهُ زَكَرِيَّاءَ نِدَاءً. See Ubai's reading.

7: نُبَشِّرُكَ — نُبَشِّرُكَ.

8/9: عَتِيًّا — عِتِيًّا. See also Ubai's reading.

18: إِلَّا أَنْ تَكُونَ تَقِيًّا — إِنْ كُنْتَ تَقِيًّا. So read by Abū Rajā'.

19: لِيَهَبَ — لِأَهَبَ as Nāfi', Abū 'Amr, al-Ḥasan and others.

24: فَخَاطَبَهَا مَنْ تَحْتَهَا — فَنَادَاهَا مِنْ تَحْتِهَا. So read by Anas and Ubai.

26: تَرَيْنَ — تَرَيْنَ. So read by Mu'ādh, Ṭalḥa and others.

26/27: صَوْمًا — صِيَامًا as Zaid b. 'Alī, but others say he read صَمْتًا as Anas. See also Ubai's reading.

27/28: وَجَاءَتْ بِهِ تَحْمِلُهُ إِلَى قَوْمِهَا — فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ.

29/30: فَأَشَارَتْ إِلَى مَنْ فِي الْمَهْدِ — فَأَشَارَتْ إِلَيْهِ.

31/32: دُمْتُ — دِمْتُ.

34/35: قَوْلَ — قَالَ or قَالَ اللهِ, but others say قَالُ or قَالِ اللهِ, and others قَالُوا اللهَ الْحَقَّ.

40/41: نَرِثُ الْأَرْضَ — وَارِثُوا الْأَرْضِ. See also Ubai's reading.

42/43: وَا أَبَتِ — يَا أَبَتِ.

51/52: مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا — صَادِقَا نَبِيًّا. So read also by Ibn Dharr.

58/59: تُتْلَى — يُتْلَى, as read by Shibil, Abū Ja'far, Shaiba and others.

بُكِيًّا — بِكِيًّا, as read by Ḥamza, al-Kisā'ī and al-A'mash.

59/60: الصَّلَوَاتِ — الصَّلَوٰةَ. Was also the reading of al-Ḥasan and aḍ-Ḍaḥḥāk.

60/61: يَدْخُلُونَ — سَيَدْخُلُونَ. So read by Ṭalḥa.

61/62: جَنَّتِ — جَنَّةُ. As read by al-Ḥasan, 'Alī b. Ṣāliḥ and al-A'mash.

64/65: يَتَنَزَّلُ إِلَّا بِأَمْرِ — نَتَنَزَّلُ إِلَّا بِقَوْلِ.

66/67: لَسَوْفَ أُخْرَجُ — سَأُخْرَجُ. So Ṭalḥa.

69/70: عِتِيًّا: As in v. 9.

70/71: صَلِيًّا — صِلِيًّا.

71/72: لَمَّا وَارِدُهَا — إِلَّا وَارِدُهَا.

72/73: ثُمَّ — ثَمَّ. So read by Ubai, al-Jaḥdarī and others.

74/75: وَرِءْيًا — وَرِيَاءً. So 'Ikrima and al-Jaḥdarī. See also Ubai's reading.

75/77: وَاللهُ يَعْلَمُ — فَسَيَعْلَمُونَ.

77/80: أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ — As Ubai he read أَمَا رَأَيْتَكَ يَا مُحَمَّدُ الَّذِي كَذَّبَكَ وَجَحَدَ بِآيَاتِنَا وَقَالَ (though perhaps with أَفَرَأَيْتَكَ instead of أَمَا رَأَيْتَكَ). See Ubai's. text. Others say he read أَفَرَأَيْتَ الَّذِي يَقُولُ إِذَا مِتُّ لَأُوتَيَنَّ.

وَلَدًا — وِلْدًا. So read by Yaḥya b. Ya'mar.

80/83: وَنَرِثُهُ مَا عِنْدَهُ وَيَأْتِينَا فَرْدًا لَا مَالَ لَهُ — وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا وَلَا وَلَدَ.

90/92: يَكَادُ السَّمَوَاتُ يَنْصَدِعْنَ — تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ, though some said إِنْ تَكَادُ السَّمَوَاتُ لَتَنَصَدَّعْنَ others يَتَصَدَّعْنَ and others تَكَادُ السَّمَوَاتُ لَتَنَصَدَّعُ.

93/94: إِلَّا آتِ الرَّحْمٰنَ — إِلَّا آتِي الرَّحْمٰنِ as read by Ibn az-Zubair, Abū Ḥaiwa and Ya'qūb, but others said لَمَّا آتِي الرَّحْمٰنِ.

97: لِتُبَشِّرَ — لِنُبَشِّرَ.

SŪRA XX

1: طٰهٰ — طٰهِ. See *Lisān al-'Arab*, xvii, 407.

2/1: نُزِّلَ عَلَيْكَ الْقُرْآنُ — أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ.

لِتَشْقَى — لِتَشْقَى.

15: أُخْفِيهَا مِنْ نَفْسِي فَكَيْفَ أُعْلِمُهَا لَكُمْ — أُخْفِيهَا. See also Ubai's reading.

آتِيَةٌ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْهَا أَكَادُ — ءَاتِيَةٌ أَكَادُ.

16/17: مَنْ لَا يُؤْمِنُ بِهَا وَكَذَّبَ بِهَا — مَنْ لَا يُؤْمِنُ بِهَا.

17/18: وَمَا ذَا فِي يَمِينِكَ — وَمَا تِلْكَ بِيَمِينِكَ.

21/22: سَنُعِيدُهَا سِيرَتَهَا — إِنَّا سنُعِيدُهَا كَسِيرَتِهَا. So read also by Ubai.

31/32: وَٱشْدُدْ — ٱشْدُدْ, as Ubai.

42/44: وَلَا تَنِيَا — وَلَا تَهِنَا.

44/46: فَقُولَا لَهُ — فَقُلَا لَهُ.

45/47: يَفْرُطَ — يُفْرَطَ. So read by Abū Naufal, al-Aʿmash and Sallām.

46/48: قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى — قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى تَحَاوُرَكُمَا وَأَرَى.

48/50: إِنَّ ٱلْعَذَابَ — إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ ٱلْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى — سَيُحِيطُ بِمَنْ كَذَّبَ بِمَا جِئْتُمَا بِهِ وتَوَلَّى.

50/52: خَلْقَهُ — خَلَقَهُ. As read by Abū Nahīk and many others.

58/60: سُوًى — سِوَاء. As read also by Ibn Qais.

59/61: قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ — قَالَ مَوْعِدِي مَعَكُمْ يَوْمَ زِينَتِكُمْ.

يَحْشُرَ ٱلنَّاسُ — يُحْشَرَ ٱلنَّاسُ. So read by al-Jaḥdarī, an-Nakhaʿī and others.

60, 61/62, 63: He read these verses فَخَرَجَ فِرْعَوْنُ فَجَمَعَ سِحْرَهُ ثُمَّ أَتَى قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَقُولُوا عَلَى ٱللَّهِ ٱلْكَذِبَ. So read also by Ubai.

63/66: إِنْ هَٰذَانِ لَسَاحِرَانِ — إِنْ ذَانِ إِلَّا سَاحِرَانِ as Ubai, or others said إِنَّ هَذَانِ سَاحِرَانِ and others إِنْ هَذَانِ سَاحِرَانِ.

69/72: كَيْدُ سِحْرٍ — كَيْدَ سِحْرٍ as Mujāhid, Ḥumaid and Zaid b. ʿAlī.

أَيْنَ — حَيْثُ.

72/75: لَنْ نُؤْمِنَ بِكَ وَنُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ ٱلْبَيِّنَاتِ — لَنْ نُؤْثِرَكَ عَلَى مَا رَأَيْنَا مِنَ ٱلْبَيِّنَاتِ. So read by Ubai and Ibn Khuthaim.

80/82: نَجَّيْنَاكُمْ — أَنْجَيْنَاكُمْ.

81/83: فَيَحِلَّ عَلَيْكُمْ غَضَبِي — إِنْ شَاء يَحُلَّنَّ ٱللَّهُ لَا عَلَيْكُمْ غَضَبِي. So read by Ubai also.

89/91: يَرَوْا — يَرَوْنَ.

94/95: يَبْنَؤُمَّ —. Al-Farrāʾ says that he saw it written thus in the Codex of Ibn Masʿūd.

96: فَقَبَضْتُ قَبْضَةً — فَقَبَصْتُ قَبْصَةً. So read by Ubai, Ibn az-Zubair and others.

قَبَضَاتٍ مِنْ آثَارِ — قَبْضَةً مِنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي — قَبْصَةً فَأَلْقَيْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي omitting مِنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا, and others that he read أَثَرِ فَرَسِ ٱلرَّسُولِ.

97: نُخْلِفَهُ — نُخْلِفَهُ.

ظَلْتَ — ظِلْتَ. So read by Yaḥyā b. Yaʿmar and Qatāda. See also Ubai.

لَنَنْبِذَنَّهُ وَلَنَحْرِقَنَّهُ — لَنُحَرِّقَنَّهُ, or with ثُمَّ instead of وَ. See also Ubai.

103: يَتَخَافَتُونَ — يَتَسَاءَلُونَ. So Ubai.

113/112: يُحْدِثُ — يُحْدِثُ, or some said نُحْدِثُ.

114/113: نَقْضِيَ إِلَيْكَ وَحْيَهُ — يُقْضَى إِلَيْكَ وَحْيُهُ, which was the reading of al-Ḥasan, Yaʿqūb and al-Aʿmash.

121/119: فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا — فَكَشَفَ عَنْهُ وَعَنْ زَوْجِهِ غِطَاءَهَا وَخَصَفَا عَلَيْهِمَا.

122/120: ثُمَّ تَابَ عَلَيْهِ رَبُّهُ وَهَدَى — ثُمَّ ٱجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى.

123/121: وَإِمَّا يَأْتِيَنَّكُمْ — فَإِمَّا يَأْتِيَنَّكُمْ.

128: مَنْ — كَمْ.

135: ٱلصِّرَاطِ ٱلْمُسْتَقِيمِ — ٱلصِّرَاطِ.

SŪRA XXI

4: قُلْ رَبِّي يَعْلَمُ ٱلسِّرَّ — قَلَ رَبِّي يَعْلَمُ ٱلْقَوْلَ. So read by Ubai.

5: بِٱلْآيَاتِ ٱلَّتِي أُرْسِلَ بِهَا ٱلْأَوَّلُونَ — بِآيَةٍ كَمَا أُرْسِلَ ٱلْأَوَّلُونَ.

24: ذِكْرُ مَنْ مَعِي — ذِكْرُ مِنْ مَعِي. So read by Yaḥyā b. Yaʿmar and Ṭalḥa.

ذِكْرُ مَنْ قَبْلِي — ذِكْرُ مِنْ قَبْلِي. So Ibn Yaʿmar and Ṭalḥa.

30/31: أَنَّ ٱلْأَرْضَ وَٱلسَّمَاءَ — أَنَّ ٱلسَّمٰوٰتِ وَٱلْأَرْضَ.

31/32: فِي ٱلْأَرْضِ — لِلْأَرْضِ.

33/34: يَسْبَحُونَ — يَعْمَلُونَ.

37/38: خُلِقَ ٱلْعَجَلُ مِنَ ٱلْإِنْسَانِ — خُلِقَ ٱلْإِنْسَانُ مِنْ عَجَلٍ.

43/44: نَصْرَ أَنْفُسِهِمْ — مَنْعَ أَنْفُسِهِمْ.

وَلَا أَنْتُمْ مِنَّا — وَلَا هُمْ مِنَّا.

47/48: أَتَيْنَا — أُتِينَا. See also Ubai's reading.

79: فَفَهَّمْنَاهَا — فَعَلَّمْنَاهَا.

80: لِيُحْصِنَكُمْ — لِتُحْصِنَكُمْ.

82: مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُ — مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ and omitted the words عَمَلًا دُونَ ذٰلِكَ.

94: كُفْرَ — كُفْرَانَ.

95: حَرَامٌ — حِرْمٌ, which was the reading of Abū Bakr, Ḥamza and al-Kisāʾī.

96: حَدَبٍ — جَدَثٍ. So read by Ibn ʿAbbās, al-Jaḥdarī and others.

104: لِلْكُتُبِ —. The friends of Ibn Masʿūd supported TR against the alternative reading لِلْكِتَابِ.

SŪRA XXII

2: بِسُكَارَى — بِسُكْرَى, supporting the reading of Ḥamza, al-Kisāʾī and al-Aʿmash.

5: فِي شَكٍّ — فِي رَيْبٍ.

مِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يَكُونُ — مِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يُرَدُّ شُيُوخًا وَمِنْكُمْ مَنْ يُرَدُّ.

9: وَلَنُذِيقَنَّهُ — وَنُذِيقُهُ.

11: وَٱلْآخِرَةَ — وَٱلْآخِرَةِ.

13: مَنْ — لَمَنْ.

15: ثُمَّ لْيَقْطَعْ — ثم ليقطعه.

19/20: ٱخْتَصَمُوا — ٱخْتَصَمَا. So read also by Ibn Abī ʿAbla.

22: كُلَّمَا — كُلَّ مَا a purely orthographic variant.

27/28: يَأْتُونَ — يَأْتِينَ. So read by Ibn Abī ʿAbla, aḍ-Ḍaḥḥāk and others.

عَمِيقٍ — عَمِيقٍ.

31/32: تَتَهَوَّى بِهِ ٱلرِّيَاحُ — تَهْوِي بِهِ ٱلرِّيحُ.

35/36: وَٱلْمُقِيمِي ٱلصَّلَوٰةَ — وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ. So al-Aʿmash and Ibn Muḥaiṣin.

36/37: صَوَافَّ — صَوَافِنَ. So read by Ibn ʿAbbās, Qatāda and al-Ḥasan. See Ubai. Some gave him as adding مَنْقُولَةً بِٱلْجِبَالِ as did Ibn Khuthaim, but others said he read مَعْقُولَةً.

39/40: يُقَاتَلُونَ فِي سَبِيلِ ٱللّٰهِ — يُقَتَّلُونَ, though some said he read قَاتَلُوا.

46/45: فَإِنَّهَا — فَإِنَّهُ. So read by Abū Nahīk.

SŪRA XXIII

14: ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَامًا فَكَسَوْنَا ٱلْعِظَامَ لَحْمًا ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَجَعَلْنَا ٱلْعَلَقَةَ مُضْغَةً ثُمَّ كَسَوْنَاهُ لَحْمًا. some gave his reading as ثُمَّ جَعَلْنَا ٱلنُّطْفَةَ عَلَقَةً فَجَعَلْنَا عَظْمًا وَعَصَبًا فَكَسَوْنَاهُ لَحْمًا others

أَنْشَأْنَاهُ نَشْأَةً سوا — أَنْشَأْنَهُ خَلْقًا.

20: تَنْبُتُ بِٱلدُّهْنِ — تُخْرِجُ ٱلدُّهْنَ, but some said تَخْرُجُ بِٱلدُّهْنِ. See Ubai's reading.

وَصِبْغِ لِلْآكِلِينَ — وَصِبْغَ ٱلْآكِلِينَ.

21: فِى ٱلطَّيْرِ وَٱلْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِى بُطُونِهَا — فِى ٱلْأَنْعَامِ لَعِبْرَةً يُسْقِيكُمْ مِمَّا فِى بُطُونِ ٱلْأَنْعَامِ. See also Ubai's reading here.

25: عَتَّى حِينٍ — حَتَّى حِينٍ. See *Lisān al-ʿArab* ii, 363.

35/37: أَيَعِدُكُمْ أَنَّكُمْ إِذَا — أَيَعِدُكُمْ إِذَا.

36/38: تُوعَدُونَ — تُوعَدُونَ.

37/39: نَحْيَا وَنَمُوتُ — نَمُوتُ وَنَحْيَا. So read by Ubai.

54/56: فَذَرْهُمْ فِى غَمْرَتِهِمْ — فَذَرُوهُمْ فِى سَكْرَتِهِمْ.

حَتَّى حِينٍ — as in vs. 25.

55/57: نُمِدُّهُمْ — نُمِدِّدْهُمْ.

63/65: غَمْرَةٍ — غَمْرَتِهِ. So read by Ubai also.

66/68: عَلَى أَعْقَبِكُمْ تَنْكِصُونَ — عَلَى أَدْبَارِكُمْ تَنْكُصُونَ. Given by some as the reading of ʿAlī.

67/69: سَمِرًا — سَامِرًا. So read by Ibn ʿAbbās, Ibn ʿUmar and others.

تَهْجُرُونَ — تَهْجُرُونَ, the reading of Zaid b. ʿAlī, Ibn ʿAbbas and ʿIkrima.

71/73: ٱلْأَرْضُ وَمَا بَيْنَهُمَا — ٱلْأَرْضُ وَمَنْ فِيهِنَّ.

87—89/89—91: لِلَّهِ — ٱللَّهُ, the reading of Abū ʿAmr and Yaʿqūb.

91/93: إِلٰهٍ — آلِهَةٍ (plu).

99/101: جَاءَ — حَضَرَ. So read also by Ubai.

101/103: يَتَسَاءَلُونَ — يَسَّاءَلُونَ.

106/108: شِقْوَتُنَا — شَقَاوَتُنَا. So read by Ḥamza, al-Kisāʾī and others.

110/112: سِخْرِيًّا — سُخْرِيًّا, the reading of Nāfiʿ, Ḥamza and al-Kisāʾī.

111/113: إِنِّى جَزَيْتُهُمُ — إِنِّى عَفَوْتُ عَنْهُمْ.

SŪRA XXIV

1: فَرَضْنَاهَا — فَرَّضْنَاهَا, the reading of Ibn Kathīr and Abū ʿAmr, but some said he read فَرَضْنَا لَكُمْ.

2: ٱلزَّانِى — ٱلزَّانِ. So read by Yaḥyā b. Yaʿmar.

8: يَعْجُزُ — وَيَدْرَؤُا.

11: عَذَابٌ أَلِيمٌ — عَذَابٌ عَظِيمٌ.

15/14: تَلَقَّوْنَهُ — تَثَقَّفُونَهُ, but some said تَثْقَفُونَهُ, and others that he read as Ubai تَتَلَقَّوْنَهُ.

22: وَلْيَعْفُوا and وَلْيَصْفَحُوا — وَلِيَعْفُوا and وَلِيَصْفَحُوا. So al-Ḥasan and others.

25: ٱلْحَقَّ — ٱلْحَقُّ. So Mujāhid, Ibn ʿAbbās and others. See Ubai's reading.

27: تُسَلِّمُوا عَلَى أَهْلِهَا وَتَسْتَأْذِنُوا — تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا. See also Ubai's reading

31: يُخْفِينَ — سَرَّ.

33: لَهُنَّ غَفُورٌ — غَفُورٌ. So read by Ibn ʿAbbās and Ibn Jubair.

35: نُورِهِ فِى قَلْبِ ٱلْمُؤْمِنِ — نُورِهِ. See also Ubai's reading. Some gave him as reading here a Shīʿa reading مَثَلُ نُورِ مَنْ آمَنَ بِهِ وَأَحَبَّ أَهْلَ بَيْتِ نَبِيِّهِ.

وُقِّدَ — يُوقَدُ.

تَمَسَّهُ — تَمْسَسْهُ. So read also by Ubai.

36: تُسَبِّحُونَ — يُسَبِّحُ but some said يُسَبِّحُونَ with رجال after فيها. See also Ubai's reading.

37: تُقَلَّبُ فِيهِ ٱلْوُجُوهُ — تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ. See also Ubai.

41: صَفَّاتٍ — مَصْنُوفَاتٍ. Similarly Ubai.

43: خِلَلِهِ — خَلَلِهِ. So read by aḍ-Ḍaḥḥāk, Abū 'l-ʿĀliya and others.

51/50: لِيَقْضِىَ — لِيَحْكُمَ. So read also by Abū 'l-Mutawakkil.

57/56: إِحْسَبْ – لاَ تَحْسَبَنَّ (imp.).

60/59: ثِيَابَهُنَّ – جِلاَبِيبَهُنَّ, as Ubai, but some gave them both as reading مِنْ ثِيَابِهِنَّ.

يَعْفِفْنَ – يَسْتَعْفِفْنَ.

SŪRA XXV

1: عَلَى نَبِيِّهِ وَأَهْلِ بَيْتِهِ مِنْ ذُرِّيَّتِهِ ٱلَّذِينَ وَرِثُوا عِلْمَ ٱلْكِتَابِ – عَلَى عَبْدِهِ مِنْ بَعْدِهِ لِيَكُونُوا. So Ubai.

نَزَّلَ – نَزَلَ with ٱلْفُرْقَانُ. See also the reading of Ubai here.

17/18: مِنْ دُونِ ٱللهِ – مِنْ دُونِنَا. So Abū Nahīk and Ibn Dharr.

20/22: يَمْشُونَ – يُمَشَّوْنَ. As ʿAlī and as-Sulamī.

24/26: مَقِيلاً ثُمَّ إِنَّ مَقِيلَهُمْ لاَ إِلَى ٱلْجَحِيمِ – مَقِيلاً.

25/27: وَنُزِّلَ ٱلْمَلاَئِكَةَ – وَأَنْزَلَ ٱلْمَلاَئِكَةَ, others say نَزَلَ ٱلْمَلاَئِكَةُ others أُنْزِلَ ٱلْمَلاَئِكَةُ and others أُنْزِلَ ٱلْمَلاَئِكَةُ. See also Ubai's reading.

32/34: لِنُثَبِّتَ – لِيُثَبِّتَ.

38/40: ثَمُودَاْ – He agreed with TR here against the majority reading ثَمُودًا.

40/42: أُمْطِرُوا وَأَمْطَرْنَاهَا – أُمْطِرَتْ.

41–42/43–44: أَهَذَا ٱلَّذِي بَعَثَ ٱللهُ رَسُولاً إِنْ كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْ لاَ أَنْ صَبَرْنَا – He read as Ubai أَهَذَا ٱلَّذِي ٱخْتَارَهُ ٱللهُ مِنْ بَيْنِنَا رَسُولاً إِنْ كَادَ لَيُضِلُّنَا عَنْ عِبَادَةِ إِلَهَتِنَا لَوْلاَ أَنْ صَبَرْنَا.

43/45: أَرَأَيْتَ – أَرَأَيْتَكَ.

إِلَهَهُ – اٰلِهَةً (plu.).

48/50: أَرْسَلَ – جَعَلَ. So read by Ṭalḥa also.

بُشْرًا – مُبَشِّرَاتٍ.

49/51: لِنُحْيِيَ – لِنُنْشِرَ. So read by Ṭalḥa and Ibn Qais.

نُسْقِيَهُ – نَسْقِيَهِ. So read by al-Aʿmash and many others.

60/61: يَأْمُرُنَا – تَأْمُرُنَا as the reading of Ḥamza, al-Kisāʾī and al-Aʿmash, but others said he read تَأْمُرُنَا بِهِ.

61/62: بُرُوجًا – قُصُورًا, quoted as from the friends of Ibn Masʿūd.

سِرَاجًا – سُرُجًا. So read by ʿAlqama and some of the Kūfans.

62/63: يَتَفَكَّرَ – يَذَّكَّرَ. So read by Abū 'l-Mutawakkil. See also Ubai's reading.

63/64: وَعِبَادُ – وَعُبَّادُ. So read by Ubai also.

65/66: He, like Ibn az-Zubair, omitted إِنَّ عَذَابَهَا كَانَ غَرَامًا and read instead رَبَّنَا إِنَّا أَنْبَأْنَا أَنَّهَا سَاءَتْ.

68: يَلْقَ أَثَامًا – يَلْقَ فِيهِ أَثَامًا, others say يَلْقَى أَثَامًا others يُلْقَى and others say that for أَثَامًا he read أَيَّامًا.

74: ذُرِّيَّتِنَا – ذُرِّيَّتِنَا (sing.) as Abū ʿAmr and some others.

قُرَّةَ – قُرَّاتِ. So read by Abū Huraira and Abū 'd-Dardāʾ.

75: ٱلْغُرْفَةَ – ٱلْجَنَّةَ.

76: حَسُنَتْ لَهُمْ – حَسُنَتْ. So read by Ubai.

77: كَذَّبَ ٱلْكَافِرُونَ – كَذَّبْتُمْ. So read by Ibn az-Zubair also.

SŪRA XXVI

1: طَسَمَ – ط س م a purely orthographic variant.

4/3: فَتَظَلَّلْ – فَظَلَّتْ. So read by Ṭalḥa. See also Ubai's reading.

خَاضِعَةً – خَاضِعِينَ. So Ubai and many others.

6/5: فَقَدْ كَذَّبُوا بِرَسُولِهِمْ لَمَّا جَاءَهُمْ – فَقَدْ كَذَّبُوا.

13/12: وَيَضِيقُ صَدْرِي – وَيَضِيقُ لِذَلِكَ صَدْرِي.

20/19: إِذْ أَنَا – إِذًا وَأَنَا.

ٱلْجَاهِلِينَ – ٱلضَّالِّينَ.

24/23: رَبُّ – رَبَّ. So read by Abū Rajāʾ and ʿĪsā ath-Thaqafī.

27/26: إِنَّ ٱلرَّسُولَ ٱلَّذِي – إِنَّ رَسُولَكُمُ ٱلَّذِي.

28/27: ٱلْمَشَارِقِ وَٱلْمَغَارِبِ — ٱلْمَشْرِقِ وَٱلْمَغْرِبِ. So al-Aʿmash.
أَنْ كُنْتُمْ — إِنْ كُنْتُمْ, given from the friends of Ibn Masʿūd.

39/38: وَقَالَ ٱلنَّاسُ هَلْ أَنْتُمْ مُسْتَمِعُونَ — وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ.

40/39: He read the verse لَعَلَّنَا إِلَى السَّحَرَةِ إِنْ هُمْ يغلبون نَتَّبِعُ مِنْهُمُ ٱلْغَالِبِينَ.

42/41: لَمِنْ — إِذًا لَمِنْ without إِذًا.

56: حَٰذِرُونَ — حَادِرُونَ. So read by Ibn as-Samaifaʿ.

60: وَٱتَّبَعُوهُمْ — فَأَتْبَعُوهُمْ. So read by al-Ḥasan and adh-Dhimārī.

63: فِرْقٍ — فريقٍ.

64: وَأَزْلَفْنَا — وَأَزْلَقْنَا. Likewise Ubai.

71: أَصْنَامًا هِيَ الِهَةٌ لَنَا — أَصْنَامًا.

81: وَإِذَا مِتُّ فَهُوَ يُحْيِينِي — وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ. So Ṭalḥa b. Muṣarrif.

90: وَأُزْلِفَتِ — وَأُزْلِقَتِ. So Ubai and al-Jaḥdarī.

111: وَٱتَّبَعَكَ — وَأَتْبَاعُكَ. So read by aḍ-Ḍaḥḥāk and Yaʿqūb.

129: لَعَلَّكُمْ تَخْلُدُونَ — كَيْ تَخْلُدُوا.

137: خُلُقُ — خَلْقُ. As al-Ḥasan, Ibn Kathīr and others, but some say he read اختلاق.

149: فَارِهِينَ. He supports TR against the common reading فَرِهِينَ.

166: خَلَقَ — أَصْلَحَ. Some said he read مَا خَلَقَ ٱللَّهُ لَكُمْ or مَا أَصْلَحَ ٱللَّهُ. See Ibn Khuthaim.

170: وَوَاعَدْنَا أَنْ نُؤْتِيَهُ أَهْلَهُ — فَنَجَّيْنَٰهُ وَأَهْلَهُ.

176: لْأَيْكَةِ — ٱلْأَيْكَةِ.

205: أَفَرَأَيْتَكَ — أَفَرَأَيْتَ.

215: He and ʿAlī read here — وَهُمْ أَهْلُ بَيْتِكَ مِنَ ٱلْمُؤْمِنِينَ فَإِنْ عَصَوْكَ وَرَهْطَكَ مِنْهُمُ ٱلْمُخْلَصِينَ فَقُلْ which is a Shīʿa reading.

227/228: مُنْقَلَبٍ — مُتَقَلَّبٍ which necessitates reading يتقلبون for ينقلبون. So read by Mujāhid, Abū Nahīk and others. See also Ubai's reading.
إِلَى أَيِّ — أَيَّ.
فَإِلَيْكَ بِهِمْ أَجْرٌ and after ظُلِمُوا he read فَإِلَيْكَ بِهِمْ أَجْرُهُمْ بِمَا صَبَرُوا or some said غَيْرُ مَمْنُونٍ.

SŪRA XXVII

14: عُلُوًّا — عِلِيًّا. See also Ubai's reading.

16: عُلِّمْنَا مَنْطِقَ — عَلَّمَنَا مَنْطِقَ (i. e. Allah), but some said he read عَلَّمَنَا مَنْ أَنْطَقَ الطيرَ وآتانا من كل شيء.

19: ضَاحِكًا — ضَحِكًا. So Ubai and Ibn as-Samaifaʿ.

22: فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ — فَمَكَثَ فَقَالَ. See also Ubai's reading. فَتَمَكَّثَ. Some said as read by Ubai and al-Aʿmash.

25: هَلَّا يَسْجُدُوا though some said هَلَّا تَسْجُدُونَ — أَلَّا يَسْجُدُوا and others said أَلَا هَلْ تَسْجُدُونَ. See also Ubai's reading.
ٱلْخَبْءَ — ٱلْخَبَا. So read by Mālik b. Dīnār and ʿIkrima.
مِنَ ٱلسَّمَوَاتِ — فِي ٱلسَّمَوَاتِ. See also Ubai's reading.
تُعْلِنُونَ — He agreed with TR against the common reading يُعْلِنُونَ.

30: وَإِنَّهُ — إِنَّهُ. See also Ubai's reading.

32: قَاطِعَةً — قَاضِيَةً.

36: جَاءَ — جَاءُوا. So read also by Ibn Dharr.
أَتُمِدُّونَنِ — أَتُمِدُّونَنِي, supporting the reading of Ibn Kathīr, though some said he read أَتُمِدُّونِّي supporting Ḥamza and al-Kisāʾī.

37: أَرْجِعْ — أَرْجِعُوا. So Ibn ʿAbbās.

37: بِهَا — بِهِم. So read by Ibn Dharr.

39: عِفْرَاةٌ — عِفْرِيتٌ. See also Ubai's reading.

أَمِينٌ — . He added أَمِينٌ قَالَ أُرِيدُ أَعْجَلَ مِنْهُ. See also Ubai's reading.

40: أَنْظُرُ فِى كِتَابِ رَبِّى ثُمَّ آتِيكَ — أَنَا ءَاتِيكَ..

42: وَإِنَّا أُوتِينَا ٱلْعِلْمَ مِنْ رَبِّنَا مِنْ قَبْلِهَا — وَأُوتِينَا ٱلْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا وَإِنَّا كُنَّا.

43: أَنَّهَا — إِنَّهَا.

44: رِجْلَيْهَا — سَاقَيْهَا.

44/45: فَلَمَّا دَخَلَتْهُ قَالَتْ — قَالَتْ قَدْ ظَلَمْتُ — ظَلَمْتُ.

49/50: تَقَسَّمُوا — قَالُوا تَقَاسَمُوا بِٱللهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا لَنُبَيِّتَنَّهُ ثُمَّ لَتُقْسِمُنَّ مَا شَهِدْنَا. Others however, said his reading here was تَقَاسَمُوا ثُمَّ لَتُقْسِمُنَّ مَا شَهِدْنَا, omitting the intervening words..

66/68: بَلِ ٱدَّارَكَ — بَلْ أَدْرَكَ but others say بَلَ ٱدَّرَكَ or بَلْ ادْرَكَ. See also Ubai's reading.

74/76: تُخْفِى — تَكِنُّ.

81/83: وَمَا إِنْ تَهْدِى ٱلْعُمْىَ — وَمَا أَنتَ بِهَادِى ٱلْعُمْىِ, but others say وَمَا أَنْ تَهْتَدِىَ ٱلْعُمْىُ.

82/84: بِأَنَّ — أَنَّ

87/89: أَتَوْهُ — He supported TR and Ḥamza against the more common أَتُوهُ. See also Ubai's reading.

91/93: ٱلَّذِى — ٱلَّتِى. So read by Ibn ʿAbbās.

92/94: وَأَنِ ٱتْلُ ٱلْقُرْآنَ — وَأَنْ أَتْلُوَا ٱلْقُرْآنَ. See also Ubai's reading.

SŪRA XXVIII

6/5: يَرَى — نُرِىَ supporting the reading of Ḥamza, al-Kisā'ī and al-Ḥasan.

7/6: لَمَّا وَضَعَتْهُ أَنْ أَرْضِعِيهِ — أَنْ أَرْضِعِيهِ.

9/8: وَلَهُ — وَلَكَ.

لَا تَقْتُلُوهُ — He placed this before قُرَّتُ عَيْنٍ.

10/9: فَرْغًا — قَزَعًا. So read by Abū 'l-Jawzā' and others. See also Ubai.

لَتُشْعِرِ بِهِ — لَتُبْدِى بِهِ. So read also by Ibn Khuthaim.

11/10: جَانِبٍ — جُنُبٍ. So read by Ibn Qais, Abū ʿImrān and others. See Ubai.

لِٱبْنَتِهَا — لِأُخْتِهِ.

فَتَوَارَتْ عَنْهُمْ إِلَى جَانِبٍ — فَبَصُرَتْ بِهِ عَنْ جُنُبٍ.

15/14: فَوَكَزَهُ — فَلَكَزَهُ, though some said فَنَكَزَهُ.

17/16: فَلَنْ أَكُونَ — (يَا رَبِّ) فَلَا تَجْعَلْنِى.

23: وَوَجَدَ مِنْ دُونِهِمُ ٱمْرَأَتَيْنِ — وَدُونَهُمُ ٱمْرَأَتَانِ حَابِسَتَانِ. So read by ʿUrwa b. az-Zubair.

28: أَيَّ ٱلْأَجَلَيْنِ مَا — أَيَّمَا.

32: فَذَانِكَ — فَذَانِّيكَ. So read by ʿĪsā ath-Thaqafī, Shibil and others.

35: فَأَذْهَبَا بِكَلِمَتِى وَبِمَنِ ٱتَّبَعَكُمَا — بِآيَاتِنَا أَنْتُمَا وَمَنِ ٱتَّبَعَكُمَا and some said he read أَنْتُمُ ٱلْغَالِبُونَ instead of وَبِمَنِ ٱتَّبَعَكُمَا ٱلْغَالِبُونَ.

38: وَقَالَ يَا هَامَانُ — فَأَوْقِدْ لِى يَا هَمَّانُ عَلَى ٱلطِّينِ فَٱجْعَلْ لِى صَرْحًا أَوْقِدِى عَلَى ٱلطِّينِ فَٱبْنِ لِى صَرْحًا.

48: سِحْرَانِ ٱظَّاهَرَا — سَاحِرَانِ ٱظَّاهَرَا, though some said سِحْرَانِ تَظَاهَرَا and some said he supported TR.

57: ثَمَرَاتُ — ثَمَرَاتٌ. So ʿĪsā ath-Thaqafī and al-Jaḥdarī. See also Ubai.

اوَلَمْ يَكُنْ لَهُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَهُمْ حَرَمًا – أَوَ لَمْ نُمَكِّنْ لَهُمْ حَرَمًا (though perhaps with نُمَكِّنْ for يَكُنْ).

61: أَفَمَنْ – أَمَنْ. So Ṭalḥa and Ibn Dharr.

66: فَعُمِّيَتْ – فَعَمِيَتْ. So al-Aʿmash and others.

يَسَّاءلُونَ – يَتَسَاءلُونَ. So Abū 'l-Mutawakkil and Abū 'l-Jawzāʾ.

82: لَوْ لاَ أَنْ مَنَّ ٱللهِ – لَوْ لاَ مَنُّ ٱللهِ. So Ibn Dharr and Abū Ḥaṣīn.

لَاَنْخَسَفَ – لَخَسَفَ, but others say لَاَنْخَسَفَ which was read by al-Aʿmash, and others لَتُخُسِّفَ which was given from Ubai. Others say he read لَوْ لاَ نِعَمُ ٱللهِ عَلَيْنَا لَقَلَبَ بِنَا, a reading given also from Ubai.

86: تَجْعَلَنَّ – تَكُونَنَّ.

SŪRA XXIX

8/7: حُسْنًا – حَسَنًا. So read by Abū Rajāʾ and Ibn Qais. See also Ubai.

17/16: إِنَّ ٱلَّذِينَ تَخْلُقُونَ – إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِنْ دُونِ ٱللهِ لاَ يَمْلِكُونَ لاَ يَمْلِكُونَ.

25/24: وَتَخْلُقُونَ إِفْكًا إِنَّمَا – مَوَدَّةَ بَيْنِكُمْ إِنَّمَا, though some said مَوَدَّةَ. See also Ubai's reading.

34/33: إِنَّا مُرْسِلُونَ – إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِنَ ٱلسَّمَاءِ عَلَيْهَا عَذَابًا مِنَ ٱلسَّمَاءِ.

41/40: أَوْثَانًا كَمَثَلِ بَيْتِ ٱلْعَنْكَبُوتِ – أَوْلِيَاءَ كَمَثَلِ ٱلْعَنْكَبُوتِ.

45/44: إِنَّ ٱلصَّلَوٰةَ تَأْمُرُ بِٱلْمَعْرُوفِ وَتَنْهَى – إِنَّ ٱلصَّلَوٰةَ تَنْهَى.

49/48: بَلْ هُوَ – بَلْ هِىَ.

50/49: لَوْ لاَ يَأْتِينَا بِاٰيَةٍ – لَوْ لاَ أُنْزِلَ عَلَيْهِ اٰيَاتٌ.

55: يَقُولُ – يُقَالُ. So Ibn Abī ʿAbla.

58: لَنُبَوِّئَنَّهُمْ – لَنُثْوِيَنَّهُمْ, supporting the reading of Ḥamza and al-Kisāʾī.

66: فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ – وَلِيَتَمَتَّعُوا, though some said he read بِمَا اٰتَاهُمْ قُلْ تَمَتَّعُوا, and others that he had لَسَوْفَ. See also Ubai's reading.

SŪRA XXX

10/9: ٱلسُّوأَى – ٱلسُّوءَ.

11/10: يَبْدَؤُا – يُبْدِئُ, so read by Ṭalḥa b. Muṣarrif.

24/23: أَنْ يُرِيكُمُ – يُرِيكُمُ.

27/26: عَلَيْهِ هَيِّنٌ – أَهْوَنُ عَلَيْهِ. See also Ubai's reading.

34/33: وَلِيَتَمَتَّعُوا – فَتَمَتَّعُوا though others say he read فَلِيَتَمَتَّعُوا.

41/40: ٱلْبَرِّ وَٱلْبَحْرِ – ٱلْبُرُورِ وَٱلْبُحُورِ, the reading of Ibn ʿAbbās and ʿIkrima.

49/48: عَلَيْهِمْ – عَلَيْهِمْ مِنْ قَبْلِهِ omitting مِنْ قَبْلِهِ.

54/53: ضَعْفٍ (bis) and ضَعْفًا –. He supported TR against the common ضُعْفٍ and ضُعْفًا.

58: ٱلَّذِينَ لاَ يُؤْمِنُونَ بِٱلْاٰخِرَةِ – ٱلَّذِينَ كَفَرُوا.

إِنَّمَا أَنْتُمْ – إِنْ أَنْتُمْ إِلاَّ.

SŪRA XXXI

3/2: بُشْرَى – رَحْمَةً.

7/6: He omitted وَلَّى مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا. See Ubai's reading here.

وَقْرًا مُسْتَكْبِرًا – وَقْرًا.

10/9: He omitted تَرَوْنَهَا. See Ubai's reading.

وَجَعَلَ ٱلْأَرْضَ – وَأَلْقَى فِى ٱلْأَرْضِ.

15/14: إِلَيْنَا مَرْجِعُكُمْ ثمّ تُنَبَّأُ – ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ كُلُّ بِنَفْسٍ بِمَا عَمِلَتْ.

16/15: فَتَكُنْ — فَتُكِنَّ. So read by Ibn as-Samaifaᶜ and Abū Nahīk.

20/19: مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ — ظَهِرَةً وَبَاطِنَةً.

21/20: وَإِذَا قِيلَ اتَّبِعْ مَا أُنْزِلَ مِنْ رَبِّكَ — وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ.

25/24: أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ إِنَّ اللَّهَ — قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ سَمِيعٌ عَلِيمٌ.

27/26: وَالْبَحْرُ — وَبَحْرٌ. So also Ubai, but others say they read وَبَحْرٌ يَمُدُّهُ مِنْ بَعْدِهِ مَوَادُّهُ سَبْعَةُ أَبْحُرٍ.

يَمُدُّهُ — يُمِدُّهُ, though some say he read تَمُدُّهُ as Ibn ᶜAbbās, and others say he omitted مِنْ بَعْدِهِ and others that he read وَبَحْرٌ يَمُدُّهُ سَبْعَةُ أَبْحُرٍ.

33/32: اتَّقُوا رَبَّكُمْ — اخْشَوْا رَبَّكُمْ.

34: بِأَيِّ — بِأَيَّةِ. So read also by Ibn Abī ᶜAbla.

SŪRA XXXII

6/5: ذَلِكُمُ اللَّهُ الَّذِي يَعْلَمُ الْغَيْبَ فِي السَّمَوَاتِ — ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَالْأَرْضِ as Ubai.

10/9: فِي الْأَرْضِ وَكُنَّا تُرَابًا — فِي الْأَرْضِ.

12: يَقُولُونَ رَبَّنَا — رَبَّنَا.

17: تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ — أُخْفِيَ, though some say that for تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ he read تَعْلَمَنَّ نَفْسٌ مَا يُخْفِيَ لَهُمْ.

قُرَّةِ — قُرُّاتِ. So read by Abū Huraira.

19: جَنَّتُ — جَنَّةُ. So read by Ṭalḥa and Ibn Dharr.

20: كُلَّمَا — كُلَّ مَا a purely orthographic variant.

22: وَمَنْ أَظْلَمُ — وَمَنْ أَكْثَرُ دَيْنًا.

24: لَمَّا — بِمَا, though some said لِمَا like Ḥamza and al-Kisāʾī.

25: يَوْمَ الْفَصْلِ — يَوْمَ الْجَمْعِ.

27: تُبْصِرُونَ — يُبْصِرُونَ.

SŪRA XXXIII

1: اتَّقِ — تَقِ. So read by Abū Rajāʾ and Ibn Dharr.

6: أُمَّهَاتُهُمْ وَهُوَ أَبٌ لَهُمْ — أُمَّهَتُهُمْ as Ubai, though some said he read أُمَّهَاتُهُ.

ثُمَّ أُولُوا الْأَرْحَامِ أَوْلَى بَعْضُهُمْ — وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ بِبَعْضٍ.

إِلَى أَوْلِيَائِكُمَا مَعْرُوفًا مِنَ الْمُهَاجِرِينَ وَالْمُؤْمِنِينَ — إِلَى أَوْلِيَائِكُمْ مَعْرُوفًا.

10: الظُّنُونَا — الظُّنُونَ, supporting the reading of Ḥamza, Yaᶜqūb and Abū ᶜAmr.

19: كَدَوَرَانِ الَّذِي — كَالَّذِي.

20: بَادُونَ — بُدًّى. So read by Ibn Yaᶜmar and Ṭalḥa.

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ — يَحْسَبُونَ الْأَحْزَابَ قَدْ ذَهَبُوا فَإِذَا وَجَدُوهُمْ لَمْ يَذْهَبُوا وَدُّوا لَوْ أَنَّهُمْ بَادُونَ.

22: زَادَهُمْ — زَادُوهُمْ (plu.) So Ibn Abī ᶜAbla.

25: الْقِتَالَ — الْقِتَالَ بِعَلِيِّ ابْنِ أَبِي طَالِبٍ. A Shīᶜa reading.

26: ظَاهَرُوهُمْ — آزَرُوهُمْ. See also Ibn Khuthaim's reading.

31: وَمَنْ تَعْمَلْ مِنْكُمْ مِنَ — وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا الصَّالِحَاتِ وَتَقْنُتْ لِلَّهِ وَرَسُولِهِ.

33: وَقَرْنَ — وَأَقْرِرْنَ. See Ubai's reading.

لِيُذْهِبَ الرِّجْسَ عَنْ أَهْلِ بَيْتِ — لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ نَبِيِّهِ لِأَنَّهُمْ لَمْ يَعْبُدُوا الْأَصْنَامَ. This is a Shīᶜa reading. After the word نَبِيِّهِ the scribe has added محمد صلّى الله عليه وسلّم but this is not part of the reading.

37: وَتُرِيدُ أَنْ تُخْفِيَ — وَتُخْفِي.

39: يُبَلِّغُونَ رِسَالَاتِ رَبِّهِمْ — بَلِّغُوا رِسَالَاتِ رَبِّهِمْ. See also Ubai's reading.

40: لَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ — لَكِنْ نَبِيًّا خَتَمَ.

50/49: وَاللَّاتِي هَاجَرْنَ — وَالَّتِي هَاجَرْنَ with و.

وَهَبَتْ — إِنْ وَهَبَتْ with omission of إِنْ. See also Ubai's reading.

51: وَيَرْضَيْنَ كُلُّهُنَّ بِمَا آتَيْتَهُنَّ — وَيَرْضَيْنَ بِمَا ءاتَيْتَهُنَّ كُلُّهُنَّ.

53: إِنَاهُ — إِنَاءَهُ. So read also by al-Aʿmash.

56: صَلُّوا عَلَيْهِ — صَلُّوا عَلَيْهِ كَمَا صَلَّى عَلَيْهِ, though others say he read يَصِلُونَ عَلِيًّا بِالنَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِمَا كَمَا صَلَّى اللهُ عَلَيْهِمَا, a Shīʿa reading.

66: الرَّسُولاَ — الرَّسُولَ. See also on v. 10.

67: السَّبِيلاَ — السَّبِيلَ.

إِنَّا عَصَيْنَا — إِنَّا أَطَعْنَا. See also Ubai's reading.

68: كَبِيرًا — He agrees with TR against the common reading كَثِيرًا, though some said he also read thus against TR.

مِنْ عَذَابِ النَّارِ — مِنَ الْعَذَابِ.

69: فَبَرَّأَهُ اللهُ — فَبَرِىءَ وَاللهِ. So read by Ubai.

عِنْدَ اللهِ — عَبْدُ اللهِ, though some said he read عَبْدًا لِلهِ as al-Aʿmash.

SŪRA XXXIV

1: الْخَبِيرُ — الْعَلِيمُ. So Muʿādh also.

3: عَلِيمِ — عَلاَّمِ which was read also by many of the Kūfans.

12/11: مِنْ بَيْنِ يَدَيْهِ — بَيْنَ يَدَيْهِ or مِنْ تَحْتِ يَدَيْهِ.

بِأَمْرِ رَبِّهِ — بِإِذْنِ رَبِّهِ.

14/13: مَا دَلَّهُمْ عَلَيْهِ الْمَوْتَ وَهُمْ يَعْمَلُونَ لَهُ حَوْلاً — مَا دَلَّهُمْ عَلَى مَوْتِهِ أَكَلَتْ مِنْسَأَتَهُ فَمَكَثُوا يَدْأَبُونَ لَهُ مِنْ بَعْدِ مَوْتِهِ حَوْلاً — تَأْكُلُ مِنْسَأَتَهُ كَامِلاً, but others say his reading was مِنْسَأَتَهُ وَهُمْ يَدْأَبُونَ لَهُ حَوْلاً, and others note the variant مِنْ سَأَتِهِ. See also Ubai's reading.

تَبَيَّنَتِ الْأِنْسُ مِنَ الْجِنِّ أَنْ لَوْ كَانُوا يَعْلَمُونَ — تَبَيَّنَتِ الْجِنُّ. See also Ubai's reading.

الْإِنسُ أَنَّ الْجِنَّ لَوْ — الْجِنُّ أَنْ لَوْ. See also Ubai's reading.

18/17: وَقَدَّرْنَا — وَطَوَّلْنَا. So Ibn Qais.

20/19: صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ — زَيَّنَ لَهُمْ إِبْلِيسُ عَمَلَهُ. So read by Ibn Qais.

22/21: دُونِهِ — دُونِ اللهِ.

23/22: فُزِّعَ — أُفْرُنْقِعَ, but others say فَزِعَ, supporting the reading of Ibn ʿĀmir and Yaʿqūb.

37/36: الْغُرْفَتِ — الْغُرْفَةِ as Ḥamza and al-Aʿmash.

44/43: أَرْسَلْنَا — بَعَثْنَا.

مِنْ نَذِيرٍ — He added وَقَالَ الَّذِينَ كَذَّبُوا إِنْ هٰذَا إِلاَّ حَدِيثٌ مُفْتَرًا.

45/44: وَكَذَّبَ — وَقَدْ كَذَّبَ.

مَا أَنْزَلْنَا عَلَيْهِمْ مِنْ كِتَابٍ — مَا ءاتَيْنَاهُمْ.

فَكَذَّبُوا رُسُلِي — فَكَذَّبُوا رُسُلِي فَأَحْذَرِ الَّذِينَ كَذَّبُوا رُسُلِي.

48/47: إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ — نَقْذِفُ بِالْحَقِّ وَهُوَ عَلاَّمُ.

51/50: فَوْتَ وَأُخِذُوا — فَوْتٌ وَأُخِذُوا. So Ṭalḥa and Abū Shaikh.

54: فَعَلَ — فُعِلَ. So read by Ubai also.

SŪRA XXXV

1: جَاعِلِ الْمَلاَئِكَةَ — جَاعِلُ الْمَلاَئِكَةِ. So read by ʿIkrima and others. See Ubai.

8/9: يَصُدُّ — يُضِلُّ.

10/11: يُصْعِدُ الْكَلِمَ الطَّيِّبَ — يَصْعَدُ الْكَلِمُ الطَّيِّبُ though others say he read يُصْعَدُ الْكَلِمُ الطَّيِّبُ as aḍ-Ḍaḥḥāk.

11/12: مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ — مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا مِنْهَا زَوْجًا.

18/19: مَنِ ازَّكَّى فَإِنَّمَا يَزَّكَّى — مَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى. So Ṭalḥa b. Muṣarrif.

27/25: مُخْتَلِفَةً — مُخْتَلِفًا. So read by Ubai and others.

37/34: يَتَذَكَّرُ — يَذَّكَّرُ. So likewise al-Aʿmash.

تَذَكَّرَ — إِدَّكَّرَ. So al-Aʿmash. See also Ubai's reading.

40/38: بِيَنَّتٍ — He supported TR against the common بَيِّنَاتٍ.

43/41: مَكْرَ ٱلسَّيِّءِ — مَكْرًا سَيِّئًا.

44/43: وَكَانُوا — كَانُوا.

قُوَّةً فَوَرَّثْنَاهُمُ ٱلْأَرْضَ — قُوَّةً.

SŪRA XXXVI

7/6: وَلَقَدْ سَبَقَ ٱلْقَوْلُ عَلَى — لَقَدْ حَقَّ ٱلْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ أَكْثَرِهِمْ لَا يُؤْمِنُونَ.

8/7: فِى أَعْنَاقِهِمْ — فِى أَيْمَانِهِمْ. So Ibn ʿAbbās and Ibn Khuthaim.

9/8: بَيْنَ أَيْدِيهِمْ — فِى أَيْمَانِهِمْ [but some say this was for فِى أَعْنَاقِهِمْ in v. 8/7].

12/11: وَيُثْبِتُ — وَنَكْتُبُ.

14/13: بِٱلثَّالِثِ — بِثَالِثٍ.

19/18: أَئِنْ ذُكِّرْتُمْ — أَنِ ذُكِّرْتُمْ (?) So Ṭalḥa b. Muṣarrif.

23/22: إِنْ يَمْسَنِى ٱلرَّحْمَنُ بِعَذَابٍ — إِنْ يُرِدْنِ ٱلرَّحْمَنُ بِضُرٍّ.

29/28: زَقْيَةً وَاحِدَةً — صَيْحَةً وَاحِدَةً, but some said زَفْيَةً وَاحِدَةً and others نَفْخَةً (also in vv. 49, 53).

فَأَصْبَحُوا خَامِدِينَ — فَإِذَا هُمْ خَمِدُونَ.

30/29: يَا حَسْرَةً — يَا حَسْرَةْ. So read by al-Aʿraj, Abū Rajāʾ and others.

31/30: مَنْ — كَمْ.

35: وَمِمَّا — وَمَا.

37: فِى ٱلنَّهَارِ نَسْلَخُ مِنْهُ ٱلَّيْلَ — ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ.

38: لِمُسْتَقَرٍّ — لَا مُسْتَقَرَّ as read by Ibn ʿAbbās, ʿIkrima and others, but some say he read ذٰلِكَ مُسْتَقَرٌّ لَهَا. See also Ubai's reading.

49: صَيْحَةً — نَفْخَةً. So in v. 53.

52: وَيْلَنَا — وَيْلَتَنَا. So Ibn Muḥaiṣin and Ibn Abī Lailā.

مَنْ أَحْيَانَا — مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هٰذَا مَا وَعَدَ ٱلرَّحْمَنُ وَصَدَقَ ٱلْمُرْسَلُونَ بَعْدَ مَمَاتِنَا هٰذَا ٱلَّذِى وَعَدَ ٱلرَّحْمَنُ وَجَاءَ بِهِ ٱلْمُوْسَلُونَ, though some said he read مَنْ أَبْعَثَنَا, and others مَنْ أَهَبَّنَا. See Ubai's reading.

55: فَاكِهِينَ — فَكِهُونَ. As al-Aʿmash and Ṭalḥa, though some said فَكِهِينَ.

56: ظِلَالٍ — ظُلَلٍ, supporting the reading of Ḥamza and al-Kisāʾī.

مُتَّكِئِينَ — مُتَّكِئُونَ.

58: سَلَامٌ — سَلَامًا. So Ubai.

60: أَلَمْ أَعْهَدْ إِلَيْكُمْ — أَلَمْ أَخُذْ عَلَيْكُمُ ٱلْعُهُودَ. As Ubai's reading.

62: جِبِلًّا — قُرُونًا as Ubai.

تَعْقِلُونَ — تَسْمَعُونَ. So read also by Ubai.

65: لِتُكَلِّمَنَا and تَشْهَدُ — لِتُكَلِّمَنَا and لِتَشْهَدَ. So Ibn Ghazwān ʿan Ṭalḥa.

70: لِيُنْذِرَ — لِيُنْذِرْ.

78: وَنَسِىَ خَلْقَهُ — وَنَسِىَ مَنْ رَزَقَهُ.

83: مَلَكُوتُ — مَلَكَةُ. As read by Ṭalḥa, al-Aʿmash and others.

تُرْجَعُونَ — يُرْجَعُونَ. Given from friends of Ibn Masʿūd.

SŪRA XXXVII

1: He read with *idghām* of the final fem. plu. ت in this verse.

6: بِزِينَةٍ ٱلْكَوَاكِبِ — He supported TR against the common reading بِزِينَةِ ٱلْكَوَاكِبِ.

8: يَسَّمَّعُونَ — يَسْمَعُونَ. Supporting the reading of the Kūfans, but some said he read with TR against the alternative reading.

11: خَلَقْنَا — عَدَدْنَا.

12: عَجِبْتَ — عَجِبْتُ, supporting the reading of Ḥamza and al-Kisāʾī.

18: دَخِرُونَ – دَٰخِرُونَ.

25: لَا تَنَصَّرُونَ – لَا تَنَاصَرُونَ.

37/36: وَصَدَقَ ٱلْمُرْسَلُونَ – وَصَدَّقَ ٱلْمُرْسَلِينَ.

46/45: صَفْرَاء – بَيْضَاء.

51/49: إِنَّهُ – إِنِّي.

52/50: فَكَانَ يَقُولُ – يَقُولُ.

56/54: لَتُغْوِينِ – لَتُرْدِينِ.

64/62: شَجَرَةٌ تَخْرُجُ – شَجَرَةٌ ثَابِتَةٌ, but others say he read شَجَرَةٌ نَابِتَةٌ.

68/66: مَرْجِعَهُمْ – مُنْقَلَبَهُمْ, though others say he read مقيلهم.

79/77: سَلَامٌ – سَلَامًا.

89/87: فَقَالَ – وَقَالَ لَهُمْ.

93/91: ضَرْبًا – صَفْقًا, which was the reading also of al-Ḥasan.

102/101: تَرَى – تُرِى, supporting the reading of Ḥamza and al-Kisā'ī.

102: يَا أَبَتِ إِنِّي أَرَى فِي ٱلْمَنَامِ أَفْعَلْ مَا أُمِرْتَ بِهِ – يَا أَبَتِ ٱفْعَلْ مَا تُؤْمَرُ.

103: سَلَّمَا – أَسْلَمَا. So Ibn ʿAbbās and ʿAlī.

123: إِدْرِيسَ – إِلْيَاسَ.

126: رَبَّكُمْ ٱللَّهَ – رَبَّكُمْ ٱللَّهَ.

130: إِدْرَاسِينَ – إِلْ يَاسِينَ, though some said he read إِدْرَسِينَ.

148: حَتَّى حِينٍ – إِلَى حِينٍ.

164: وَإِنْ كُنَّا لَمَّا لَهُ – وَمَا مِنَّا إِلَّا لَهُ.

169: Here he added a verse وَإِنَّا إِلَيْهِ لَرَاغِبُونَ.

171: لِعِبَادِنَا – عَلَى عِبَادِنَا. Others say that here he read لِعِبَادِى.

174: عَتَّى حِينٍ – حَتَّى حِينٍ, also in v. 178.

177: نُزِلَ – نَزَلَ.

فَبِئْسَ – فَسَاءَ.

SŪRA XXXVIII

6/5: يَمْشُونَ أَنِ ٱمْشُوا وَٱصْبِرُوا – أَنِ ٱمْشُوا وَٱصْبِرُوا.

8/7: أَمْ أُنْزِلَ – أَءُنْزِلَ.

13/12: ٱلْأَيْكَةِ – لَئِيكَةِ.

14/13: كُلٌّ لَمَّا – كُلٌّ إِلَّا, though some said كُلُّهُمْ لَمَّا and others say he read وَمَا مِنْهُمْ إِلَّا مَنْ كَذَّبَ ٱلرُّسُلَ فَحَقَّ عَلَيْهِمِ ٱلْعِقَابُ.

15/14: صَيْحَةً – نَفْخَةً, as in XXXVI, 28.

22/21: كَمَا يَحْكُمُ رَبُّنَا بِٱلْحَقِّ – بِٱلْحَقِّ.

23/22: أَخِي كَانَ لَهُ – أَخِي لَهُ.

تَسْعٌ وَتِسْعُونَ – تِسْعٌ وَتِسْعُونَ. So read also by al-Ḥasan.

وَلِيَ نَعْجَةٌ أُنْثَى – وَلِيَ نَعْجَةٌ.

وَعَازَنِي – وَعَزَّنِي. So read by ʿUbaid b. ʿUmair and others.

32/31: فَقَالَ إِنِّي أَحْبَبْتُ – إِنِّي أَحْبَبْتُ omitting فقال.

وَقَدْ تَوَارَتْ – حَتَّى تَوَارَتْ.

39/38: هَٰذَا فَامْنُنْ أَوْ أَمْسِكْ عَطَاؤُنَا – هَٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ.

45: ٱلْأَيْدِى – ٱلْأَيْدِ. So read by al-Aʿmash.

57: غَسَّاقٌ. He supported the TR against the more common غَسَاقٌ.

هَٰذَا فَذُوقُوهُ فَهُوَ لَكُمْ حَمِيمٌ – هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ as read by Ibn Khuthaim also.

63: سُخْرِيًّا – سِخْرِيًّا, which was the Madīnan reading.

SŪRA XXXIX

3/4: قَالُوا مَا نَعْبُدُهُمْ – مَا نَعْبُدُهُمْ. See also Ubai's reading.

3/5: كَذَّابٌ – كَاذِبٌ. See also Ubai's reading.

7/9: فَٱللَّهُ غَنِيٌّ عَنْكُمْ وَٱللَّهُ يَكْرَهُ – فَإِنَّ ٱللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَى.

9/12: هَلْ — لاَ.

فَضْلَ رَبِّهِ — رَحْمَةَ رَبِّهِ. See also Ubai's reading.

17/19: ٱلطَّوَاغِيتَ — ٱلطَّغُوتَ. So read also by al-Ḥasan.

21/22: أَلَمْ تَرَوْا — أَلَمْ تَرَ.

فَجَعَلْنَاهُ — فَسَلَكَهُ.

فَأَخْرَجْنَاهُ — ثُمَّ يُخْرِجُ بِهِ.

ثُمَّ هَاجَ فَكَانَ — ثُمَّ يَهِيجُ فَتَرَاهُ.

كَانَ حُطَامًا — يَجْعَلُهُ حُطَامًا

23/24: يُؤْمِنُونَ بِرَبِّهِمْ ثُمَّ — يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ ٱللهِ وَٱلَّذِينَ — then he added the verse تَطْمَئِنَّ قُلُوبُهُمْ إِلَى ذِكْرِ ٱللهِ قَسَتْ قُلُوبُهُمْ عَنْ ذِكْرِ ٱللهِ إِنَّ ٱللهَ يُضِلُّ مَنْ يَشَاءُ.

29/30: سَلَمًا — سَالِمًا, supporting the reading of Ibn Kathīr and Abū ʿAmr.

33/34: وَٱلَّذِينَ جَاءُوا بِٱلصِّدْقِ وَصَدَّقُوا بِهِ — وَٱلَّذِي جَاءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِ, though others say that his reading was that instead of صَدَّقَ بِهِ he read والذى تصدق بخاتمه.

36/37: بِكَافٍ عَبْدَهُ — يُكَافِي عِبَادَهُ. So read by Abū's-Sawwār and Abū Rajāʾ.

أَلَيْسَ ٱللهُ وَحْدَهُ — أَلَيْسَ ٱللهُ.

42/43: لَمْ تَمُتْ تُتَوَفَّى — لَمْ تَمُتْ.

43/44: وَٱتَّخَذُوا — أَمِ ٱتَّخَذُوا.

شُرَكَاءَ لِيَشْفَعُوا لَهُمْ — شُفَعَاءَ.

46/47: فَٱحْكُمْ بَيْنَ عِبَادِكَ — تَحْكُمُ بَيْنَ عِبَادِكَ or some said حَكَمَ بَيْنَ عِبَادِكَ. See Ubai.

47/48: مِنْ سُوءِ ٱلْعَذَابِ — He omitted the words from his Codex.

يَوْمَ ٱلْقِيَامَةِ لَوْ يُؤْذَنُ لَهُمْ — يَوْمَ ٱلْقِيَمَةِ.

49/50: ثُمَّ إِذَا — فَإِذَا.

آتَانَاهُ ٱللهُ — أُوتِيتُهُ.

53/54: جَمِيعًا لِمَنْ يَشَاءُ — جَمِيعًا. So Ibn ʿAbbās.

55/56: مِنْ آيَاتِنَا — مِنْ رَبِّكُمْ.

56/57: ذِكْرِ — جَنْبِ.

يَا وَيْلَتَى — يَا حَسْرَتَى.

وَإِنْ كُنْتُ لَمِنَ ٱلسَّاخِرِينَ — وَأَنْتَ كُنْتَ مِنْ قَبْلُ لَمِنَ ٱلْخَاسِرِينَ.

59/60: جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنْتَ — جَاءَتْكُمُ ٱلرُّسُلُ بِآيَاتِي فَكَذَّبْتُمْ بِهَا وَٱسْتَكْبَرْتُمْ وَكُنْتُمْ as Ubai, but others said he read جَاءَتْهُ آيَاتِنَا فَكَذَّبَ بِهَا وَٱستكبر وَكَانَ (or some said جَاءَتْهُ).

64: قُلْ أَفَغَيْرَ — أَفَغَيْرَ omitting the قُلْ.

71: رُسُلٌ — نُذُرٌ or some said نذور (?).

يُنْذِرُونَكُمْ — يَتْلُونَ عَلَيْكُمْ.

يُنْذِرُونَكُمْ — وَيُنْذِرُونَكُمْ without the وَ.

عَذَابِ رَبِّكُمْ — يَوْمِكُمْ.

72: ٱدْخُلُوا جَهَنَّمَ — ٱدْخُلُوا أَبْوَابَ جَهَنَّمَ.

74: ٱلَّذِي أَوْرَثَنَا ٱلْأَرْضَ وَعْدَ ٱلصِّدْقِ — ٱلَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا ٱلْأَرْضَ ٱلَّذِي وَعَدَنَا.

SŪRA XL

5: بِرَسُولِهِمْ — بِرَسُولِهَا.

6: حَقَّتْ — سبقت.

فَسَقُوا — كَفَرُوا.

8: جَنَّاتِ — جَنَّةَ. So read also by al-Aʿmash.

15: رَفِيعُ — رَافِعُ. So Ibn ʿAbbās.

16: يُخْفُونَ عَلَيْهِ مِنْ شَيْءٍ — لَا يَخْفَى عَلَى ٱللهِ مِنْهُمْ شَيْءٌ.

18: وَأَنْذِرِ ٱلنَّاسَ — وَأَنْذِرْهُمْ.

18/19: مَا لِلظَّالِمِينَ — مَا لَهُمْ.

19/20: وَمَا يَخْفَى مَا فِى ٱلصُّدُورِ — وَمَا تُخْفِى الصُّدُورُ.

21/22: وأَثَارُوا فِى ٱلْأَرْضِ وَعَمَرُوهَا — وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ فَأَخَذْنَاهُمْ.

26/27: وَ — أَوْ أَنْ.

يُظْهِرَ آثَارًا فِى ٱلْأَرْضِ وَعَمَرُوا أَكْثَرَ مِمَّا — يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ عَمَرُوا فَأَخَذْنَاهُمْ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ ٱللهِ مِنْ وَاقٍ.

27/28: عُتُتْ — عُذْتُ, i. e. with idghām of ذ and ت.

35/37: قَلْبِ كُلِّ — كُلِّ قلبِ.

39/42: لَعِبٌ وَلَهْوٌ وَإِنَّ ٱلدَّارَ ٱلْآخِرَةَ — مَتَعٌ وَإِنَّ ٱلْآخِرَةَ.

44/47: فَسَتُذَكَّرُونَ — فَسَتَذْكُرُونَ (pass.). See also Ubai's reading.

58/60: ذٰلِكَ ذِكْرَى لِلذَّاكِرِينَ — قَلِيلاً مَا تَتَذَكَّرُونَ.

65/67: فَٱعْبُدُوهُ — فَٱدْعُوهُ.

وَهُوَ ٱلْحَىُّ — هُوَ ٱلْحَىُّ.

67/69: وَمِنْكُمْ مَنْ يَكُونُ شُيُوخًا — ثُمَّ لِتَكُونُوا شُيُوخًا.

71/73: وَٱلسَّلَٰسِلُ يَسْحَبُونَ — وَٱلسَّلَٰسِلَ يَسْحَبُونَ. So read by Ibn ʿAbbās and Ibn Waththāb.

82: أَشَدَّ مِنْهُمْ قُوَّةً وَأَكْثَرَ آثَارًا — أَشَدَّ قُوَّةً وَآثَارًا. See also Ubai's reading.

يَعْمَلُونَ — يَكْسِبُونَ.

SŪRA XLI

3/2: فُصِّلَتْ ءَايَٰتُهُ — فُصِّلَتْ آيَاتِهِ. So Ubai.

5/4: وِقْرٌ — وَقْرٌ. Also in v. 44.

10/9: قَسَمَ — وَقَدَّرَ.

16/15: وَأَذَقْنَاهُمْ ٱلْخِزْىَ — لِنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ.

21/20: إِنَّمَا أَنْطَقَنَا — أَنْطَقَنَا ٱللهُ ٱلَّذِى أَنْطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ ٱللَّهُ ٱلَّذِى أَنْطَقَكُمْ أَوَّلَ مَرَّةٍ.

22/21: ظَنَنْتُمْ — زَعَمْتُمْ. So read also by Ibn Khuthaim.

28: ٱلنَّارُ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ — ٱلنَّارُ دَارُ ٱلْخُلْدِ. So Ibn Khuthaim.

29: أَوْ يَكُونَا — لِيَكُونَا.

30: لَا — أَلَّا.

35: يُلَاقَاهَا — يُلَقَّاهَا. So Ṭalḥa b. Muṣarrif and others.

39: أَخْرَجَ هٰذَا ٱلْمُخْرِجُ — أَحْيَاهَا لَمُحْىِ.

41: فَيَعْلَمُ ٱلَّذِينَ — إِنَّ ٱلَّذِينَ.

49: دُعَاءِ بِٱلْخَيْرِ — ٱلْخَيْرِ.

50: إِنَّ لِى عِندَهُ — إِنَّ لِى without عِندَهُ.

كَيْفَ نَطْرُ — فَلَنُنَبِّئَنَّ.

وَلَنُذِيقَنَّهُمْ —. He omitted the وَ here.

51: وَإِنْ آتَيْنَاهُ فَضْلاً مِنَّا نَأَى — وَإِذَا أَنْعَمْنَا عَلَى ٱلْإِنْسَٰنِ أَعْرَضَ وَنَئَا.

SŪRA XLII

2/1: عسق — سق. So Ibn ʿAbbās.

5/3: يَتَفَطَّرْنَ — يَنْفَطِرْنَ. Likewise Ibn ʿAbbās and the Baṣrans.

وَيَسْتَغْفِرُونَهُ — وَيَسْتَغْفِرُونَ.

7/5: نُوحِى إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى ٱلرُّسُلِ مِنْ قَبْلِكَ — أَوْحَيْنَا إِلَيْكَ.

خَلَقَهُمْ فريقَيْنِ فَفَرِيقٌ مِنهمْ فِى ٱلْجَنَّةِ — فَرِيقٌ فِى ٱلْجَنَّةِ.

11/9: فِيهِ — فِيهَا.

12/10: وَيَقْدِرُهَا — وَيَقْدِرُ.

14/13: وَوَرِثُوا — أُورِثُوا. So read also by Ubai, others, however, gave him as reading وَرِثُوا.

15/14: بِآخِرِ ٱلَّذِى أَنْزَلَ — بِمَا أَنْزَلَ.

لِأَعْدِلَ بَيْنَكُمْ مَا شَاءَ — لِأَعْدِلَ see also Ubai's reading.

22/21: يَشْتَهُونَ — يَشَاءُونَ.

23/22: يُبْشِرُ — يُبَشِّرُ. So Mujāhid and Ḥumaid b. Qais.

حُسْنَى — حُسْنًا. So al-Jaḥdarī.

عَنْ شَيْءٍ مَا دُمْتُمْ عَلَى مَوَالاَةِ عَلِيٍّ وَذُرِّيَّتِهِ مِنْ بَعْدِهِ فَهُمْ — عَلَيْهِ أَجْرًا مِنْ خَلْقِي أُولَئِكَ الَّذِينَ هَدَاهُمُ اللهُ وَيَزِيدُهُمْ حُبًّا. This is a Shīʿa reading.

24/23: عَلَى قَلْبِكَ — عَلَى فِيكَ.

25/24: تَفْعَلُونَ — He agreed with TR against the alternative reading يَفْعَلُونَ.

27/26: لِبَعْضِ عِبَادِهِ لَفَسَدُوا — لِعِبَادِهِ لَبَغَوْا.

30/29: قَدَّمَتْ — كَسَبَتْ.

37/35: كَبَّرَ — كَثِيرَ. See Ibn Khuthaim's reading.

39/37: اَلْبَغْيُ وَالْعَدْوُ وَهُمْ — اَلْبَغْيُ هُمْ.

44/42: مِنْ دُونِهِ — مِنْ بَعْدِهِ.

51/50: حِجَابٍ — حُجُبٍ. So read by Ubai and others.

52: لَتَدْعُوا — لَتَهْدِي. So read by Ubai also.

وَمَا كُنْتَ — مَا كُنْتَ.

اَلْإِيمَانُ مِنْ قَبْلُ — اَلْإِيمَانُ.

SŪRA XLIII

18/17: أَوَمَنْ لاَ يُنَشَّأُ إِلاَّ — أَوَمَنْ يُنَشَّؤُا.

19/18: عِبَادُ — عِبَادَ, though some say he read عَبَدُوا like Ibn ʿAbbās, and others give him as supporting TR. See also Ubai's reading.

أَشَهِدُوا خَلْقَهُمْ — أَوَ شَهِدُوا خِلَقَهُمْ. So Ubai, though some said it was ما شُهِدَ خَلْقُهُمْ.

23/22: مَا أَتَى اَلَّذِينَ مِنْ قَبْلِكَ — مَا أَرْسَلْنَا مِنْ قَبْلِكَ.

إِلاَّ قَالُوا — إِلاَّ قَالَ.

26/25: إِنَّنِي — إِنِّي. So al-Aʿmash.

بَرَاءٌ — بَرِيءٌ. So read likewise by al-Aʿmash.

29/28: مَتَّعْتُ — مَتَّعْنَا. So al-Aʿmash.

حَتَّى أَتَاهُمُ — حَتَّى جَاءَهُمُ.

32/31: مَعَايِشَهُمْ — مَعِيشَتَهُمْ. So al-Aʿmash, Ibn ʿAbbās and others.

سُخْرِيًّا He supported TR against the variant سِخْرِيًّا.

فِي هَذِهِ اَلدُّنْيَا — فِي اَلْحَيَوةِ اَلدُّنْيَا.

وَجَعَلْنَا كَثِيرًا مِنْهُمْ يَضْحَكُونَ — سُخْرِيًّا. He added to end a verse, and commenced a new verse with وَرَحْمَةُ رَبِّكَ.

33/32: مَعَارِجَ — مَعَارِجَ. So read by Ṭalḥa b. Muṣarrif and others.

36/35: نُقَيِّضْ — يُقَيِّضْ involving شَيْطَانٌ. So read by Ibn ʿAbbās.

45/44: سَلِ اَلَّذِينَ أَرْسَلْنَا إِلَيْهِمْ مِنْ قَبْلِكَ — وَسْئَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا but others say he read سَلِ اَلَّذِينَ يَقْرَؤُنَ اَلْكِتَابَ مِنْ قَبْلِكَ or others وَاسْأَلِ اَلَّذِينَ يَقْرَؤُنَ اَلْكِتَابَ مِنْ قَبْلُ مُؤْمِنِي أَهْلِ اَلْكِتَابِ and others وَاسْأَلِ اَلَّذِينَ أَرْسَلْنَا إِلَيْهِمْ رُسُلَنَا قَبْلَكَ إِلَيْهِمْ قَبْلَكَ مِنْ رُسُلِنَا.

46/45: وَقَوْمِهِ — وَمَلَإِيْهِ.

آتَيْنَا مُوسَى اَلْكِتَابَ — أَرْسَلْنَا مُوسَى بِآيَتِنَا إِلَى فِرْعَوْنَ وَمَلَإِيْهِ فَقَالَ وَقُلْنَا اِنْبَعِثْ إِلَى فِرْعَوْنَ وَقَوْمِهِ فَقُلْ.

50/49: عَنْهُمْ وَرَحِمْنَاهُمْ — عَنْهُمُ اَلْعَذَابَ.

53: أَسْوِرَةٌ — أَسَاوِيرُ or some said أَسَاوِرُ. See also Ubai's reading.

56: سَلَفًا — سُلُفًا, the reading of Ḥamza and al-Kisāʾī.

58: أَمْ هَذَا — أَمْ هُوَ, which some gave from Ubai.

66: إِلاَّ أَنْ تَأْتِيَهُمُ اَلسَّاعَةُ — إِلاَّ اَلسَّاعَةَ أَنْ تَأْتِيَهُمْ.

71: وَتَلَذُّ اَلْأَعْيُنُ — وَتَلَذُّهُ اَلْأَعْيُنُ but others said مَا تَشْتَهِيهِ أَنْفُسُكُمْ وَتَلَذُّ بِهِ أَعْيُنُكُمْ.

75: فِيهَا — فِيهِ.

76: اَلظَّالِمِينَ — اَلظَّالِمُونَ.

77: يَا مَالِ — يَا مَالِكُ. As read by ʿAlī, though some say they read يَا مَلِكُ.

81: وُلْدٌ — وَلَدٌ.

84: إِلٰهٌ (bis) — ٱللَّهُ, which some gave also from Ubai.

85: وَإِنَّهُ عَلِيمٌ لِلسَّاعَةِ — وَعِنْدَهُ عِلْمُ ٱلسَّاعَةِ.

88: وَقَالَ ٱلرَّسُولُ — وَقِيلِهِ.

SŪRA XLIV

13/12: وَجَاءَهُمْ رَسُولٌ كَرِيمٌ — وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ.

16/15: نَبْطُشُ — نَبْطُشُ. So read by Ṭalḥa and others.

17/16: مُبِينٌ — كَرِيمٌ.

28/27: فَعَلْنَاهَا وَمَلَّكْنَاهَا — أَوْرَثْنَاهَا.

30/29: عَذَابِ — ٱلْعَذَابِ.

41: وَلَا هُمْ يُنْصَرُونَ — وَلَا يَنْطِقُونَ.

49: ٱلضَّعِيفُ ٱلذَّلِيلُ — ٱلْعَزِيزُ ٱلْحَكِيمُ.

54: وَأَمْدَدْنَاهُمْ — وَزَوَّجْنَاهُمْ.

بِعِينٍ — بِحُورٍ.

56: طَعْمَ ٱلْمَوْتِ — ٱلْمَوْتَ.

SŪRA XLV

4/3: لَاٰيَاتٍ — لَاٰيَاتٌ. So read by Ubai also.

مَا بَثَّ ٱللَّهُ — مَا يَبُثُّ.

5/4: وَفِي إِخْتِلَافِ — وَٱخْتِلَافِ.

لَاٰيَاتٍ — as in v. 4/3.

9/8: عُلِمَ — عَلِمَ. See Ubai's reading here.

هُزُوًا وَلَعِبًا — هُزُوًا.

11/10: هٰذَا هُدًى وَبُشْرَى لِلَّذِينَ آمَنُوا — هٰذَا هُدًى.

14/13: لِيُجْزِيَ — لِيَجْزِيَ.

15/14: مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا — Ibn Masʿūd is said to have read مَنْ عَمِلَ حَسَنَةً وَمَنْ أَسَاءَ فَلَهَا though perhaps the meaning is only that he read حَسَنَةً for صَالِحًا and فَلَهَا for فَعَلَيْهَا.

20/19: هٰذَا بَيَانٌ وَمَوْعِظَةٌ وَهُدًى لِلْمُحْسِنِينَ — هٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى.

23/22: أَفَرَأَيْتَكَ — أَفَرَءَيْتَ.

غِشَاوَةٌ — غَشَاوَةٌ. So read also by al-Aʿmash.

24/23: نَحْيَا وَنَمُوتُ — نَمُوتُ وَنَحْيَا.

ٱلدَّهْرُ — دَهْرٌ, though some said he read دَهْرًا.

نَشْأَتُنَا هٰذِهِ ٱلدُّنْيَا — حَيَاتُنَا ٱلدُّنْيَا.

32/31: وَإِنَّ ٱلسَّاعَةَ — وَٱلسَّاعَةُ.

وَإِذَا قِيلَ لَهُمْ — وَإِذَا قِيلَ.

33/32: He read the verse وَبَدَا لَهُمْ مِنَ ٱللهِ ٱلْحَقُّ وَأَتَاهُمْ مَا لَمْ يَكُونُوا يَحْسَبُونَ.

34/33: He read the verse إِنَّا نَنْسَاكُمْ وَٱلنَّارُ مَأْوَاكُمْ بِمَا كُنْتُمْ تَكْسِبُونَ though perhaps finishing it with وَمَا لَكُمْ مِنْ نَاصِرِينَ.

SŪRA XLVI

4/3: أَرَأَيْتُمْ — أَرَءَيْتُمْ (?).

مَنْ تَدْعُونَ — مَا تَدْعُونَ.

أَثَرَةٍ — أَثَارَةٍ. See also Ubai's reading here.

5/4: مَا لَا — مَنْ لَا.

10/9: أَرَأَيْتُمْ — as in v. 4/3.

12/11: مُصَدِّقٌ لِمَا بَيْنَ يَدَيْهِ — مُصَدِّقٌ.

هٰذَا إِمَامٌ — هٰذَا كِتَابٌ.

15/14: حَتَّى إِذَا ٱسْتَوَى وَبَلَغَ — حَتَّى إِذَا بَلَغَ.

17/16: ٱللَّهَ عَلَيْهِ — ٱللَّهَ.

أَتَأْمُرَانِنِي أَنْ أَرْجِعَ عَنْ — أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ عِبَادَةِ ٱللَّهِ ٱلْقُرُونَ. So Ubai.

20/19: أَشْغَلَتْكُمْ طَيِّبَاتُكُمْ وَلَذَّاتُكُمْ فِي ٱلدُّنْيَا — أَذْهَبْتُمْ طَيِّبَتِكُمْ فِي حَيَاتِكُمُ ٱلدُّنْيَا.

21/20: بَعْدِهِ — خَلْفِهِ.

24/23: مُمْطِرُكُمْ — مُمْطِرُنَا.

قُلْ بَلْ مَا ٱسْتَعْجَلْتُمْ بِهِ هِيَ رِيحٌ — بَلْ هُوَ مَا ٱسْتَعْجَلْتُمْ بِهِ رِيحٌ though some said he read قَالَ هُودٌ بل, while others merely note his reading بَل مَا instead of بَلْ هُوَ مَا, and some say he read قُلْ مَا ٱسْتَعْجَلْتُمْ بِهِ هِيَ رِيحٌ.

25/24: يُرَى — He supported TR against the more common reading تَرَى.

28/27: أَفَكَهُمْ — إِفْكُهُمْ. See also Ubai's reading.

فَلَوْ لَا — فَلَوْ لَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا مِنْ دُونِ ٱللَّهِ قُرْبَانًا ءَالِهَةً نَصَرَتْهُمْ إِلَهَتُهُمُ ٱلَّتِي يَعْبُدُونَهَا مِنْ دُونِ ٱللَّهِ مِنْ شَيْءٍ. So Ubai.

33/32: بِقَدِيرٍ — يَقْدِرُ, supporting the reading of Ya'qūb, but some said he read قَادِرٌ.

35/34: مِنَ ٱلرُّسُلِ مِنْ قَبْلِكَ — مِنَ ٱلرُّسُلِ.

SŪRA XLVII

2: نُزِّلَ — نَزَّلَ. So read by Zaid b. 'Alī. See also Ubai's reading.

4/5: فَإِمَّا مَنًّا بَعْدُ — . He omitted بعدُ.

قُتِلُوا — قَاتَلُوا. So Ubai to the Madīnans.

9/10: مَا أَنْزَلَ ٱللَّهُ مِنَ ٱلْحَقِّ — مَا أَنْزَلَ ٱللَّهُ.

11/12: مَوْلَى — وَلِيُّ.

14/15: أَعْمَالِهِ — عَمَلِهِ.

15/16: أَمْثَالُ — مَثَلُ, so read by 'Alī and Ibn 'Abbās. Others say he read مِثَالُ.

15/17: خَالِدِينَ فِيهَا أَبَدًا كَمَنْ — كَمَنْ خَالِدٍ.

17/19: وَٱنطَاقُهُمْ — وَءَاتَاهُمْ (?) So read by al-A'mash.

18/20: يَنْظُرُونَ — يَنْتَظِرُونَ, others said he read يَنْتَظِرُونَ مَجِيءَ ٱلسَّاعَةِ.

تَأْتِيهِمْ — أَنْ تَأْتِيَهُمْ, without أَنْ.

20/22: مُحْدَثَةٌ — مُحْكَمَةٌ. Some said he placed محكمة after first سورة not second.

ٱلْمُغْشَى — ٱلْمَغْشِيِّ.

وَإِذَا جَاءَ ٱلَّذِينَ ءَامَنُوا قَالُوا — وَيَقُولُ ٱلَّذِينَ.

25/27: أَمْلَى —. He supported TR against the Baṣran أُمْلِيَ.

37/39: يُخْرِجْ — تُخْرِجْ. So Ibn 'Abbās and Ya'qūb.

38/40: هَاأَنْتُمْ أُلَاءِ تُدْعَوْنَ إِلَى — هَاأَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ ٱللَّهِ سَبِيلِ ٱللَّهِ.

SŪRA XLVIII

6: وَلِيُعَذِّبَ ٱللَّهُ — وَيُعَذِّبَ.

9: لِتُؤْمِنُوا and تُعَزِّرُوهُ and تُوَقِّرُوهُ and تُسَبِّحُوهُ — لِيُؤْمِنُوا and يُعَزِّرُوهُ and يُوَقِّرُوهُ and يُسَبِّحُوا ٱللَّهَ, as Ibn Kathīr and Abū 'Amr.

10: فَسَيُؤْتِيهِ ٱللَّهُ — فَسَيُؤْتِيهِ.

11: بِأَلْسِنَتِهِمْ — بِأَفْوَاهِهِمْ.

رَحْمَةً — نَفْعًا.

12: أَهْلِيهِمْ — أَهْلِيهِمْ.

15: كَلَمَ ٱللَّهِ — كَلِمَ ٱللَّهِ, the reading of Ḥamza, al-Kisā'ī and al-A'mash.

16: يُسْلِمُونَ — يُسْلِمُوا. So read by Ubai.

فَإِنْ تُطِيعُوا — فَإِنْ تُطِيعُوا وَتُنْفِقُوا see also Ubai's reading.

18: فَأَتَاهُمُ ٱلْفَتْحُ قَرِيبًا — وَأَثَابَهُمْ فَتْحًا قَرِيبًا.

23: سُنَنَ ٱلَّذِينَ خَلَوا — سُنَّةَ ٱللَّهِ ٱلَّتِي قَدْ خَلَتْ.

24: مِنْ قَبْلِ أَنْ تَمَسَّكُمْ أَيْدِيهِمْ — مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ though for تَمَسَّكُمْ we should probably read تَمَسَّكُمْ.

25: تَزَايَلُوا — تَزَيَّلُوا. So read by Qatāda.

بِجَهَالَةٍ فَتُصِيبَكُمْ — فَتُصَيِّبَكُمْ.

26: أَهْلَهَا وَأَحَقَّ بِهَا — أَحَقَّ بِهَا وَأَهْلَهَا. Sometimes given from Codex of al-Ḥārith b. Suwaid.

27: لَا تَخَافُونَ — لَا تَخَافُوا.

28: أَرْسَلَ رَسُولَهُ — أَرْسَلَ عَبْدَهُ see also Ubai's reading.

29: وَٱلَّذِينَ مَعَهُ — وَعَلِيٌّ مَعَهُ, a Shīʿa reading.

أَشِدَّاءُ — أَشِدَّى. See also Ubai's reading here.

آثَارِ — آثَارِ. So read by al-Ḥasan and others.

شَطْأَهُ — شَطْوَهُ. See also Ubai's reading.

لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ — لِيَغِيظَ بِهِمِ ٱلَّذِينَ كَفَرُوا.

SŪRA XLIX

2: أَصْوَاتَكُمْ — بِأَصْوَاتِكُمْ, but others say he read ترفّعوا بِأَصْوَاتِكُمْ.

فَتَحْبَطَ — أَنْ تَحْبَطَ. So read by Zaid b. ʿAlī.

3: لِلتَّقْوَى لَهُمْ — لِيَتَّقُوهُ وَلَهُمْ.

6: فَتَبَيَّنُوا — فَتَثَبَّتُوا, which was the reading of Ḥamza and al-Kisāʾī.

7: يُطِيعُكُمْ — يُطَوِّعُكُمْ, others, however, say he read يُطَاوِعُكُمْ. See Ubai's reading.

9: ٱقْتَتَلُوا — ٱقْتَتَلَا. So read by Ubai and Zaid b. ʿAlī.

تَفِيءَ — يَفِيئُوا.

فَاءُوا فَخُذُوا بَيْنَهُمْ بِٱلْقِسْطِ — فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِٱلْعَدْلِ وَلَا تَتَّبِعُوا ٱلْهَوَى — وَأَقْسِطُوا.

10: أَخَوَيْكُمْ — إِخْوَانِكُمْ, though others said he read أَخَوَاتِكُمْ.

11: عَسَوْا — عَسَى. So read also by Ubai.

عَسَى (second occurrence) — عَسَيْنَ. So Ubai.

وَلَا تَسْخَرْ نِسَاءٌ — وَلَا نِسَاءٌ.

12: لَهُمْ يُحِبُّ — أَيُحِبُّ (?)

مَيْتًا — مَيِّتًا as was read by the Madīnans.

13: لِتَعَارَفُوا بَيْنَكُمْ وَخَيْرُكُمْ عِنْدَ ٱللَّهِ — لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ ٱللَّهِ, but others say he read لِتَتَعَرَّفُوا, as read by al-Aʿmash.

وَخِيَارُكُمْ — إِنَّ أَكْرَمَكُمْ.

17: أَنْ أَسْلَمُوا — إِسْلَامَهُمْ, though some said إِنْ أَسْلَمُوا and others gave his reading as إِذْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَهُمْ as read by Ibn Dharr.

إِذْ هَدَاكُمْ — أَنْ هَدَاكُمْ. So read also by Zaid b. ʿAlī.

لِلْإِسْلَامِ — لِلْإِيمَانِ.

SŪRA L

18/17: يُلْفَظُ — يَلْفِظُ.

19/18: سَكْرَةُ — سَكَرَاتُ.

ٱلْحَقِّ بِٱلْمَوْتِ — ٱلْمَوْتِ بِٱلْحَقِّ, which some gave from Ubai.

21/20: وَجَاءَتْهُ — وَجَاءَتْ.

23/22: عَتِيدٌ — عَتِيدًا, others say هَذَا مِمَّا أَتَيْتَ بِهِ لَدَيَّ عَتِيدٌ but some said he read هَذَا مَا أَتَيْتَ بِهِ not مِمَّا.

30/29: نَقُولُ — يُقَالُ. So read by al-Ḥasan and al-Aʿmash.

فِي مَزِيدٍ — هَلْ مِن مَزِيدٍ. So read by Jaʿfar aṣ-Ṣādiq.

36/35: فَنَقَّبُوا — فَنَقَبُوا, as read by Mujāhid and others. See also Ubai.

SŪRA LI

5: إِنَّ وَعْدَ رَبِّكَ لَصَادِقٌ — إِنَّمَا تُوعَدُونَ لَصَادِقٌ.

7: ٱلْحُبُكِ — ٱلْحَبَكِ. See also Ubai.

22: رِزْقُكُمْ — رَازِقُكُمْ. See also Ubai's reading here.

40: فَنَبَذْنَاهُمْ — فَنَبَذْنَاهُ.

44: ٱلصَّعِقَةُ — ٱلصَّوَاقِعُ. So read by Ubai also.

46: وَقَوْمَ — وَ فِى قَوْمِ.

56: وَٱلْإِنْسَ — وَٱلْإِنْسَ مِنَ ٱلْمُؤْمِنِينَ. So read by Ibn ʿAbbās and Ubai.

58: إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ — إِنِّى أَنَا ٱلرَّزَّاقُ, though some said he read إِنِّى أَنَا الرَّازِقُ.

59: فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا — فَإِنَّ لَكُمْ ذَنُوبًا omitting لِلَّذِينَ ظَلَمُوا.

SŪRA LII

16: هَلْ تُجْزَوْنَ إِلَّا — إِنَّمَا تُجْزَوْنَ مَا.

21: ٱلْتَنَهُمْ — اِتْنَاهُمْ. So read by Ubai, Ṭalḥa and al-Aʿmash.

ذُرِّيَّتُهُمْ (bis) — He supported TR against the alternative plu. form.

25: عَلَى بَعْضٍ — عَلَى بَعْضِهِمْ, but others gave him as reading عَلَى بَعْضٍ فِيهَا.

43: He read here two verses — أَمْ لَهُمْ ٱلِهَةٌ غَيْرُ ٱللَّهِ فَلْيَأْتُوا بِٱلِهَتِهِمْ إِنْ كَانُوا صَادِقِينَ سُبْحَانَ رَبِّكَ رَبِّ ٱلسَّمَاءِ وَٱلْأَرْضِ عَمَّا يَصِفُونَ.

46: لَا يُغْنِى — لَا يَدْفَعُ.

47: He read the verse — إِنَّ ٱلَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ مِنْ دُونِ ذٰلِكَ قَرِيبًا وَلٰكِنَّ لَا يَعْلَمُونَ.

SŪRA LIII

11: ٱلْفُؤَادُ — ٱلْفَوَادُ. So read by al-Janāḥ al-ʿUqailī and others.

12: أَفَتُمَارُونَهُ — أَفَتَمْرُونَهُ, which was the reading of Ḥamza and Yaʿqūb.

15: عِنْدَهَا جَنَّةُ — عِنْدَهُمْ جَنَّاتُ. So read also by Ubai.

23: يَتَّبِعُونَ — تَتَّبِعُونَ. So read by ʿĪsā b. ʿUmar, Ṭalḥa and al-Aʿmash.

26: وَكَمْ فِى ٱلسَّمَوَاتِ مِنْ مَلَكٍ — وَكَمْ مِنْ مَلَكٍ فِى ٱلسَّمَوَاتِ but others say he read وَكَمْ مِنَ ٱلْمَلَائِكَةِ فِى ٱلسَّمَوَاتِ وَٱلْأَرْضِ لَا يَعْلَمُ عِدَّتَهُنَّ إِلَّا ٱللَّهُ لَا يَنْفَعُ شَفَاعَتُهُمْ شَفَاعَتُهُنَّ, though may be we ought to read for شَفَاعَتُهُمْ.

28/29: إِلَّا ٱتِّبَاعَ ٱلظَّنِّ — إِنْ يَتَّبِعُونَ إِلَّا ٱلظَّنَّ.

33/34: أَفَرَأَيْتَ — أَفَرَأَيْتَكَ.

50/51: عَادًا — عَادَ. So Ubai and Ṭalḥa.

51/52: ثَمُودَ — He supported TR here against the alternative ثَمُودًا.

50, 51/51, 52: He and Ubai read the verse أَنَّهُ أَهْلَكَ ٱلْقُرُونَ ٱلْأُولَى وَثَمُودَ وَٱلَّذِينَ مِنْ بَعْدِهِمْ فَمَا أَبْقَى.

58: كَاشِفَةٌ — He added وَهِىَ عَلَى ٱلظَّالِمِينَ نَارٌ حَامِيَةٌ. See also Ubai.

60: وَتَضْحَكُونَ — تَضْحَكُونَ with omission of و. So Ubai and al-Ḥasan. He added a verse here — فَإِذَا جَاءَكُمْ مِنَّا ٱلرَّسُولُ تَضْحَكُونَ بِهِ وَلَا تُؤْمِنُونَ.

SŪRA LIV

2: يُعْرِضُوا عَنْهَا — يُعْرِضُوا.

7: خَاشِعَةً — خُشَّعًا. So Ubai.

10: أَنِّى مَغْلُوبٌ — أَنِّى ضَعِيفٌ مُتَهَوِّرٌ.

12: فَجَرْنَا — فَجَّرْنَا. So read by al-Mufaḍḍal and Abū Ḥaiwa. See also Ubai.

15: مُدَّكِرٍ — مُذَّكِرٍ (also in vv. 22, 32, 40, 51). So read by Qatāda. See Ubai.

20: أَعْجَازُ — عُجُزُ. So read also by Abū 'l-Mutawakkil and Abū 'l-Jawzā'.

تَدَعُ ٱلنَّاسَ صَرْعَى — تَنْزِعُ ٱلنَّاسَ.

31: صَيْحَةً — نَفْخَةً. As in XXXVI, 28.

45: سَيُهْزَمُ ٱلْجَمْعُ — سَتُهْزَمُ جُمُوعُهُمْ. So read by Ubai.

48: إِلَى ٱلنَّارِ — فِى ٱلنَّارِ.

SŪRA LV

7/6: وَوَضَعَ — وَخَفَضَ.

8/7: أَلَّا — لَا. Some say he read the verse — وَلَا تَطْغَوْا فِى ٱلْوَزْنِ.

9/8: ٱلْوَزْنَ بِٱلْقِسْطِ — ٱلْلِّسَانَ بِٱلْقِسْطِ or some said ٱلْوَزْنَ بِٱلْلِّسَانِ.

10/9: وَضَعْنَاهَا — وَضَعَهَا.

24: ٱلْجَوَارِ — ٱلْجَوَارُ as al-Ḥasan, but others said ٱلْجَوَارِى like Ya'qūb.

ٱلْمُنْشَآتُ — He supported TR against the alternative ٱلْمُنْشَآتُ.

27: ذُو — ذِى as Ubai.

29: مَنْ فِى ٱلسَّمَٰوَاتِ وَٱلْأَرْضِ — مَنْ فَوْقَ ٱلسَّمَاءِ.

33: أَقْطَارِ ٱلسَّمَٰوَاتِ وَٱلْأَرْضِ — أَقْطَارِهَا.

35: يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ — يُرْسِلُ عَلَيْكُمَا شُوَاظًا مِنْ نَارٍ وَنُحَاسًا. So Zaid b. 'Alī.

43: كُنْتُمَا بِهَا تُكَذِّبَانِ تَصْلَيَانِ لَا تَمُوتَانِ فِيهَا — يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ وَلَا تَحْيَيَانِ.

44: تَطُوفَانِ — يَطُوفُونَ.

يَطُوفُونَ بَيْنَهَا —. Some gave him as reading يُطَوِّفُنَّ بَيْنَهُمَا.

54: سُرُرٍ وَفُرُشٍ — فُرُشٍ, though some say he read فُرُشٍ as Ubai and Abū Ḥaiwa.

مِنْ إِسْتَبْرَقٍ — مِنْ ٱسْتَبْرَقَ as Abū's-Sammāl, though some said his reading was مِنْ رَفْرَفٍ مِنْ ٱستبرق.

56: يَطْمِثْهُنَّ — يَطْمُثْهُنَّ, given from the friends of Ibn Mas'ūd.

SŪRA LVI

10: He and Ubai read here, according to some authorities, the Shī'a verse وَٱلسَّابِقُونَ بِٱلْإِيمَانِ بِٱلنَّبِىِّ (عليه السلام) فَهُمْ عَلِىٌّ وَذُرِّيَّتُهُ ٱلَّذِينَ ٱصْطَفَاهُمُ ٱللهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ ٱلْمَوَالِىَ عَلَى غَيْرِهِمْ أُولَٰئِكَ هُمُ ٱلْفَائِزُونَ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوسَ هُمْ فِيهَا خَالِدُونَ. The عليه السلام is a scribe's addition.

15: سُرُرٍ مَوْضُونَةٍ — عَلَى سُرُرٍ مَوْضُونَةٍ.

16: مُتَقَٰبِلِينَ — نَاعِمِينَ.

19: يُنْزِفُونَ — He agreed with TR against the common reading يُنْزَفُونَ.

22: حُورٌ عِينٌ — حُورًا عِينًا. So read also by Ubai.

29/28: طَلْحٍ — طَلْعٍ. So read by 'Alī and Ja'far aṣ-Ṣādiq.

34/33: فُرُشٍ — فُرُشٍ. As in LV, 54.

48: He read the verse: أَوَ أٰبَاؤُنَا ٱلْأَوَّلُونَ وَأٰبَاؤُنَا مِنْ بَعْدِهِمْ أَجْمَعُونَ.

52: شَجَرٍ — شَجَرَةٍ.

60: حَتَمْنَا عَلَيْكُمْ — قَدَّرْنَا بَيْنَكُمْ.

65: فَظَلْتُمْ — فَظَلِلْتُمْ as al-Jaḥdarī, but some said he read فَظِلْتُمْ as Abū Ḥaiwa.

75/74: بِمَوَٰقِعِ — بِمَوْقِعِ, the reading of Ḥamza and al-Ḥasan.

79/78: مَا — لَا.

ٱلْمُتَطَهِّرُونَ — ٱلْمُطَهَّرُونَ. So Abān b. Taghlib.

80, 81/79, 80: He read these verses نَزَلَ بِهِ جِبْرِيلُ عَلَى نَبِيِّهِ وَرَسُولِهِ مِنْ رَبِّ ٱلْعَالَمِينَ * أَفَبِهَذَا ٱلتَّنْزِيلِ تَجْحَدُونَ وَتَدْعُونَ ٱلْمَلَائِكَةَ أَفَمِنْ هٰذَا though some said he read خَيْرٌ تُرْزَقُونَ.

84/83: حِينَ إِذٍ — حِينَئِذٍ, a purely orthographic variant.

SŪRA LVII

4: يَنْزِلُ — يُنَزَّلُ. So ʿAlī and aḍ-Ḍaḥḥāk.
يَعْلَمُ مَا تُخْرِجُ ٱلْأَرْضُ مِنْ — يَعْلَمُ مَا يَلِجُ فِي ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا شَيْءٍ مِمَّا يَنْتَفِعُ بِهِ ٱلنَّاسُ.

10: مِنْ قَبْلِ — قَبْلَ. So read by Zaid b. ʿAlī.

11: مَنْ ذَا — مَنْذَا a purely orthographic variant.

13: ٱنْظُرُونَا — ٱنْظُرُونَا أَمْهِلُونا أَخِّرُونا. See also Ubai's reading here.
بَاطِنُهُ ٱلرَّحْمَةُ — بَاطِنُهُ فِيهِ ٱلرَّحْمَةُ and some said he read also مِنْ تِلْقَاءِ ظَاهِرِهِ ٱلْعَذَابُ.

16/15: أَلَمْ — أَلَمَّا as al-Ḥasan and others. See also Ubai's reading.
أَنْزَلَ — نَزَلَ.
فَطَالَ — فَطَوَّلَ. So Ubai also.
وَقَسَتْ — فَقَسَتْ.

20/19: ثُمَّ هَاجَ فَيَكُونُ مُصْفَرًّا ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا فَكَانَ — ثُمَّ يَكُونُ.

23: ءَاتَاكُمْ — أُوتِيتُمْ (pass.).

25: وَلِيَنْظُرَ — وَلِيَعْلَمَ.

26: ٱلنُّبُوَّةَ — ٱلنَّبِيَّةَ or ٱلنُّبِيَّةَ.

28: بِهِ — فِيهِ.

29: لِئَلَّا يَعْلَمَ — لِكَيْلَا يَعْلَمَ though others say لِكَيْ يَعْلَمَ and others لِيَعْلَمَ.
يَقْدِرُونَ — يَقْدِرُوا.

SŪRA LVIII

1: قد يَسْمَعُ — قَدْ سَمِعَ.
تُجَادِلُكَ — Some said he read تحاورك.

2: بِأُمَّهَاتِهِمْ — أُمَّهَتِهِمْ.

4/5: لِيَعْلَمُوا أَنَّ ٱللَّهَ قَرِيبٌ إِذَا دَعَوْتُمُوهُ — لِتُؤْمِنُوا بِٱللَّهِ وَرَسُولِهِ. See also Ubai's reading.

7/8: رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ — His complete reading here was رابعهم ولا اربعة الّا الله خامسهم ولا خمسة الّا الله سادسهم ولا اقلّ من ذلك ولا اكثر الّا ٱلله معهم معهم اذا أَخَذُوا فِي التناجى اذا انتجوا though some said he ended instead of أَيْنَ مَا كَانُوا.
بِمَا ٱنْتَجَوْا بِهِ — بِمَا عَمِلُوا.

8/9: وَيَتَنَاجَوْنَ — وَيَنْتَجُونَ, which was the reading of Ḥamza and al-Aʿmash.
بِٱلْكَذِبِ وَٱلْإِثْمِ — بِٱلْإِثْمِ.

9/10: وَإِذَا ٱنْتَجَيْتُمْ فَلَا تَنْتَجُوا — تَتَنَاجَوْا or some said إِنْ instead of إِذَا. Others say that he read فَتَنَاجَوْا بِٱلْبِرِّ وَٱلتَّقْوَى وَطَاعَةِ ٱلرَّسُولِ وَلَا تَنَاجَوْا بِٱلْإِثْمِ وَٱلْعِصْيَانِ وَعِصْيَانِ ٱلرَّسُولِ وَٱتَّقُوا ٱللَّهَ.

11/12: وَآتُوا — وَٱلَّذِينَ أُوتُوا.

13/14: فَإِنْ لَمْ — فَإِذْ لَمْ, but others say that for فَإِذْ لَمْ تَفْعَلُوا he read وَلَوْ فَعَلْتُمْ كَانَ خَيْرًا لَكُمْ.

SŪRA LIX

2: لِأَوَّلِ ٱلْحَشْرِ من دِيَارِهِمْ — مِنْ دِيَارِهِمْ لِأَوَّلِ ٱلْحَشْرِ.
مَا كُنْتُمْ تَحْسَبُونَ — مَا ظَنَنْتُمْ.

أَنَّ حُصُونَتَهُمْ مَا نِعَتْهُمْ — أَنَّهُمْ مَا نَعَتْهُمْ حُصُونُهُمْ.

3: وَلَوْ لَا أَنْ — ولو لا أن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَاءَ لَعَذَّبَهُمْ فِي ٱلدُّنْيَا كَتَبْنَا عَلَيْهِمُ ٱلْجَلَاءَ لَعَذَّبْنَاهُمْ فِي ٱلْحَيٰوةِ ٱلدُّنْيَا.

4: يُشَاقِّ — يُشَاقِقْ. So Ṭalḥa b. Muṣarrif.

5: وَلَا تَرَكْتُمُوهَا — أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ ٱللَّهِ أُصُولِهِ إِلَّا بِإِذْنِ ٱللَّهِ.

7: وَٱبْنِ ٱلسَّبِيلِ وَٱلْمُهَاجِرِينَ فِي سَبِيلِ ٱللَّهِ — وَٱبْنِ ٱلسَّبِيلِ.

لِئَلَّا — كَيْ لَا. So Ṭalḥa b. Muṣarrif and others.

يَكُونَ — تَكُونَ, but some said he read here a Shī'a verse — كَيْلَا يَكُونَ مُخَالَفَةٌ مِنْ سَادَاتِكُمْ فِي مَحَبَّةِ أَهْلِ بَيْتِ نَبِيِّكُمْ وَمَا أَمَرَكُمْ بِهِ فَأَطِيعُوهُ وَٱتَّقُوا ٱللَّهَ فِي مُخَالَفَتِكُمْ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ.

8: خَرَجُوا مِنْ دِيَارِهِمْ وَأَبْنَائِهِمْ — أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ وَإِخْوَانِهِمْ.

10: ٱلَّذِينَ تَبَوَّؤُا ٱلْإِيمَانَ — ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا مِنْ قَبْلُ وَأَلِّفْ بَيْنَ قُلُوبِنَا وَلَا تَجْعَلْ فِيهَا غِمْرًا.

14: شَتَّى — أَشَتُّ, though others say he read أَشِتَّةٌ and شِتَاتٌ.

أَبَدًا — جَمِيعًا.

17: عَاقِبَتَهُمَا — عَاقِبَتُهُمَا. So al-Ḥasan and others.

فِي ٱلنَّارِ خَالِدَيْنِ فِيهَا وَذٰلِكَ — His reading here was فِي ٱلنَّارِ خَالِدَانِ فِيهَا وَذٰلِكَ ٱلنَّارِ وَذٰلِكَ.

20 (second occurrence): وَأَصْحَابُ ٱلْجَنَّةِ — أَصْحَابُ ٱلْجَنَّةِ with addition of و.

21: مُتَصَدِّعًا — مُصَدِّعًا. So read by Ṭalḥa and Abū Ḥaṣīn.

لَوْ أَنَّ هٰذَا ٱلْقُرْآنَ أُلْقِيَ عَلَى جَبَلٍ — لَوْ أَنْزَلْنَا هٰذَا ٱلْقُرْآنَ عَلَى جَبَلٍ.

SŪRA LX

3: لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَٰدُكُمْ — He had here a peculiar Shī'a reading لَنْ تُغْنِيَ عَنْكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ مِنَ ٱللَّهِ شَيْئًا بَلْ وِلَايَتُكُمْ لِأَهْلِ بَيْتِ نَبِيِّكُمْ.

4: تَبَرَّأْنَا — بُرَءَاؤُا.

كَفَرْنَا بِمَنْ تَعْبُدُونَ مِنْ دُونِ ٱللَّهِ قَدْ وَقَعَتْ بَيْنَنَا — كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا إِنِّي سَأَسْتَغْفِرُ لَكَ رَبِّي وَلَا أَمْلِكُ لَكَ — لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ

11: أَحَدٌ — شَيْءٌ.

فَعَقَبْتُمْ — فَعَاقَبْتُمْ, as as-Zuhrī. See also Ubai's reading here.

SŪRA LXI

6: سِحْرٌ — سَاحِرٌ, the reading of Ḥamza and al-Kisā'ī.

7: يُدْعَى — يَدَّعِي. So read by Ṭalḥa b. Muṣarrif.

10: عَذَابٍ أَلِيمٍ — عَذَابِ ٱلْأَلِيمِ. So read by Ibn Dharr.

11: آمَنُوا وَجَاهِدُوا — تُؤْمِنُونَ وَتُجَٰهِدُونَ.

12: Instead of مَسَٰكِنَ طَيِّبَةً فِي جَنَّٰتِ عَدْنٍ ذٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ he read وَلَكُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَأَنْتُمْ فِيهَا خَالِدُونَ.

14: كُونُوا أَنْتُمْ — كُونُوا.

أَنْصَارُ ٱللَّهِ — أَنْصَارٌ لِلَّهِ. So Ibn Dharr.

فَآمَنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَٰءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا فَآمَنَتْ مَعَهُ طَائِفَةٌ مِنْ بَنِي إِسْرَٰءِيلَ فَأَثْبَتْنَا ٱلَّذِينَ — عَلَى عَدُوِّهِمْ آمَنُوا مِنْهُمْ عَلَى عَدُوِّهِمْ. See also Ubai and Ibn Khuthaim.

SŪRA LXII

5: حِمَارٍ — ٱلْحِمَارِ.

8: فَإِنَّهُ — He omitted the word from his Codex.

9: فَٱسْعَوْا — فَٱمْضُوا. See also Ubai's reading here.

11: إِلَيْهَا — إِلَيْهِمَا.

لَهْوًا أَوْ تِجَارَةً — تِجَارَةً أَوْ لَهْوًا.

SŪRA LXIII

1: شَهِدُوا — قَالُوا نَشْهَدُ.

6: أَسْتَغْفَرْتَ — أَسْتَغْفَرْتَ. So aḍ-Ḍaḥḥāk.

لاَ يَغْفِرُ — لَنْ يَغْفِرَ.

8: اَلْعِزَّةُ جَمِيعًا — اَلْعِزَّةَ.

10: فَأَصَّدَّقَ — فَأَتَصَدَّقَ. So read by Ubai.

وَأَكُونَ — وَأَكُنْ. So read by Ubai and many others.

SŪRA LXIV

6: بِأَنَّهُمْ — بِأَنَّهُ.

فَيَكْفُرُونَ بِرُسُلِهِمْ وَيَقُولُونَ أَبَشَرٌ — فَقَالُوا أَبَشَرٌ.

SŪRA LXV

1: لِعِدَّتِهِنَّ — لقبل طهرهن. See also Ubai's reading.

يَأْتِينَ — يَفْحُشْنَ. See also Ubai. It involves the omission of بِفَاحِشَةٍ مُبَيِّنَةٍ.

2: ذٰلِكَ — ذٰلِكُمْ.

4: أَجَلُهُنَّ — اَجَالُهُنَّ. So read by Ṭalḥa and aḍ-Ḍaḥḥāk.

6: سَكَنْتُمْ وَأَنْفِقُوا عَلَيْهِنَّ مِنْ وُجْدِكُمْ — سَكَنْتُمْ مِنْ وُجْدِكُمْ.

فِي مَسْكَنِكُمْ وَلاَ تُضَيِّقُوا عَلَيْهِنَّ — أَسْكِنُوهُمْ and added أَسْكِنُوهُنَّ لِتَضَارُّهُنَّ.

7: قُدِرَ عَلَيْهِ رِزْقُهُ — قَدَرَ عَلَيْهِ رِزْقَهُ. See also Ubai's reading.

11: مِثْلُهُنَّ — مِثْلَهُنَّ. So read by Zaid b. Aslam and others.

12: نَبِيٌّ يَتْلُوا عَلَيْكُمْ اَلْكِتَابَ اَلَّذِي — رَسُولاً يَتْلُوا عَلَيْكُمْ آيَاتِ اَللّٰهِ مُبَيِّنَاتٍ أَنْزَلْتُهُ عَلَيْهِ فِيهِ قِصَصُ اَلْأَنْبِيَاءِ اَلَّذِينَ أَرْسَلْتُهُمْ مِنْ قَبْلِهِ إِلَى قَوْمِهِ.

SŪRA LXVI

3: عَرَّفَ بَعْضَهُ — عَرَّافَ بَعْضِهِ. So read by Ubai also.

4: صَغَتْ — زَاغَتْ. So read by ʿAlī and al-Aʿmash.

6: عَلَيْهَا خَزَنَتُهَا — عَلَيْهَا مَلَائِكَةٌ غِلاَظٌ شِدَادٌ لاَ يَعْصُونَ اَللّٰهَ مَا أَمَرَهُمْ مَلاَئِكَةٌ لاَ يَعْصُونَ اَللّٰهَ شَيْئًا مِمَّا أَمَرَهُمْ.

7: Between v. 7 and v. 8 he read a verse يَوْمَ لاَ يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلاَ هُمْ يُسْتَعْتَبُونَ.

8: وَلاَ اَلَّذِينَ مَعَهُ — وَاَلَّذِينَ ءَامَنُوا مَعَهُ.

وَاغْفِرْ لَنَا ذُنُوبَنَا — وَاغْفِرْ لَنَا.

9: أَنْحِقِ اَلْكُفَّارَ بِالْمُنَافِقِينَ — جَاهِدِ اَلْكُفَّارَ وَالْمُنَافِقِينَ.

12: فِيهِ — فِيهَا.

SŪRA LXVII

1: لَهُ اَلْمُلْكُ — بِيَدِهِ اَلْمُلْكُ.

3: تَفَوُّتٍ — تَفَوُّتٍ, the reading of Ḥamza and al-Aʿmash. See also Ubai.

4: يَتَقَلَّبْ — يَنْقَلِبْ.

8: كُلَّمَا — كُلَّ مَا, a purely orthographic variant.

9: جَاءَتْكُمْ رُسُلٌ مِنْكُمْ — جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اَللّٰهُ مِنْ شَيْءٍ فَكَذَّبْتُمُوهُمْ وَقُلْتُمْ لَهَا مَا نَزَّلَ اَللّٰهُ عَلَيْكُمْ مِنْ شَيْءٍ. So read also by Ubai.

27: كُنْتُمْ بِهَا تَدْعُونَ — كُنْتُمْ بِهِ تَدَّعُونَ. See also Ubai's reading.

SŪRA LXVIII

2: بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ — بِمَا أَنْعَمْتُ عَلَيْكَ بِجَاهِلٍ وَلاَ مَجْنُونٍ.

9: فَيُدْهِنُونَ — فَيُدْهِنُوا.

14: أَنْ — إِنْ. So read by az-Zuhrī and others.

19: طَائِفٌ — طَيْفٌ. So read by an-Nakhaʿī and others.

24: أَنْ لاَ يَدْخُلَنَّهَا — لاَ يدخلنّها, though others say يَدْخُلَنَّهَا.

25: حَرْدٍ — حَرَدٍ. So read by ʿĪsā ath-Thaqafī and al-Jaḥdarī.

41: بِشُرَكَائِهِمْ — بِشِرْكِهِمْ, as read by Ibn Abī ʿAbla. See also Ubai.
شُرَكَاهُ — شِرْكُ. So read by Ubai and Ibn Abī ʿAbla.

42: يُكْشَفُ — تَكْشِفُ, though others say يَكْشِفُ as Ubai, and others نَكْشِفُ.

44: لَا يَعْلَمُونَ — لَا يُبْصِرُونَ.

45: وَسَوْفَ أُمْلِي — وَأُمْلِي.
وكيدى — إِنَّ كَيْدِي.

46: مُثْقَلُونَ — مُشْفِقُونَ.

49: تَدَارَكَهُ — تَدَارَكَتْهُ. So read by Ibn ʿAbbās and Ubai.

51: لَيُزْلِقُونَكَ — لَيُزْهِقُونَكَ or لَيَزْهِقُونَكَ.

SŪRA LXIX

9: مَنْ قَبْلَهُ — مَنْ مَعَهُ, as Ubai, though some said he read مَنْ قَبْلَهُ and others مَنْ تِلْقَاءَهُ which was also given from Ubai.

12: تَعِيَهَا أُذُنٌ وَاعِيَةٌ — تَعِيَهَا أُذُنٌ عَلَى مَا أَنْزَلْنَاهُ عَلَى نَبِيِّنَا وَاعِيَةٌ سَامِعَةٌ. So Ibn Qais.

37: ٱلْخَٰطِئُونَ — ٱلْخَاطُونَ. So Ibn ʿAbbās.

SŪRA LXX

1: سَأَلَ سَائِلٌ — سَالَ سَالٌ. So read also by Ubai.

3: ٱلْمَعَارِجِ — ٱلْمَعَارِيجِ.

4: تَعْرُجُ — يَعْرُجُ. So read by al-Kisāʾī and as-Sulamī.

17: مَنْ كَذَّبَ وَتَوَلَّى — مَنْ أَدْبَرَ وَتَوَلَّى. See Ibn Khuthaim's reading.

23: عَلَى صَلَاتِهِمْ —. He read with TR against the صَلَوَاتِهِمْ supported by al-Ḥasan.

36: فَمَا لَهُمْ — فَمَالِ ٱلَّذِينَ كَفَرُوا.

SŪRA LXXI

1: أَنْ أَنْذِرْ —. He omitted the أَنْ.

7/6: كُلَّمَا — كُلَّ مَا, a purely orthographic variant.
لِيَغْفِرَ لَهُمْ ذُنُوبَهُمْ — لِتَغْفِرَ لَهُمْ.

15/14: طِبَاقًا — طِبَاقٍ. So read by Ibn Abī ʿAbla.

23: يَغُوثَ وَيَعُوقَ — يَغُوثًا وَيَعُوقًا. So al-Aʿmash and many others.

25: مِنْ خَطِيئَاتِهِمْ مَا — مِمَّا خَطِيئَتِهِمْ, though some said خَطِيَّاتِهِمْ.

27/28: رَبِّنَا إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا — إِنَّكَ إِنْ تَذَرْهُمْ يَطْغَوا.

28/29: لِوَالِدَيَّ — لِوَلَدَيَّ. So Zaid b. ʿAlī, as-Zuhrī and others.

SŪRA LXXII

1: أُوحِيَ — وُحِيَ. So Ibn Abī ʿAbla and Ibn Dharr.

13: يَخَافُ — يَخَفْ. So read by Ibn Waththāb.

28: وَأَحَاطَ — وَأَحْطَا. See also Ubai's reading here.

SŪRA LXXIII

7: سَبْحًا — سَبْخًا. So Ibn Yaʿmar and others.

9: ٱلْمَشْرِقِ وَٱلْمَغْرِبِ — ٱلْمَشَارِقِ وَٱلْمَغَارِبِ. So read by Ibn ʿAbbās.

17: كَيْفَ تَتَّقُونَ يَوْمًا يَجْعَلُ ٱلْوِلْدَانَ شِيبًا إِنْ كَفَرْتُمْ — فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ.

20: وَٱلنَّهَارَ — He added here وَٱلنَّهَارَ وَلَا يُقَدِّرُ دُونَهُ.
فَأَرَادَ أَنْ يَتُوبَ عَلَيْكُمْ وَمَا — فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ ٱلْقُرْآنِ
أَرَادَ أَنْ يَجْعَلَ عَلَيْكُمْ مِنَ ٱلْحَرَجِ فَاتْلُوا مَا تَيَسَّرَ مِنَ ٱلتِّلَاوَةِ
تَجِدُوهُ هُوَ خَيْرٌ لَكُمْ عِنْدَ — تَجِدُوهُ عِنْدَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا
ٱللَّهِ وَأَعْظَمُ لِأَجْرِكُمْ.

SŪRA LXXIV

5: ٱلرِّجْزَ — ٱلرُّجْزَ, which was the other common reading.

6: أَنْ تَسْتَكْثِرَ — تَسْتَكْثِرُ. So Ubai.

33/36: إِذَا أَدْبَرَ — إِذْ أَدْبَرَ. So read by Ubai and many others.

42/43: يَا أَيُّهَا ٱلْكُفَّارُ مَا أَسْلَكَكُمْ — مَا سَلَكَكُمْ.

SŪRA LXXV

9: وَجُمِعَ بَيْنَ ٱلشَّمْسِ وَٱلْقَمَرِ — وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ.

17, 18, 19: He and Ubai read here according to some authorities a Shī'a reading إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ بِهِ فَإِذَا قَرَأْنَاهُ فَٱتَّبِعْ قِرَاءَتَهُ مِنَ ٱلْقِرَاءَةِ ثُمَّ إِنَّ عَلَيْنَا بِبَيَانِهِ.

SŪRA LXXVI

3: إِمَّا (bis) — أَمَّا. So Abū 's-Sammāl, Ibn Qais and ʿĪsā ath-Thaqafī.

5: كَأْسًا صَفْرَاء — مِنْ كَأْسٍ.
قَافُورًا — كَافُورًا.

14: دَانِيًا — دَانِيَةً. See also Ubai's reading.

15: قَوَارِيرَا —. He supported TR here against the alternative قَوَارِيرًا.

16: قَوَارِيرَا — قَوَارِيرُ. So alʿAmash.

18: سَلْسَبِيلاً — سَلْسَبِيلَ. So Ṭalḥa and Ibn Dharr.

21: عَلَيْهِمْ — عَالِيَتُهُمْ, but others said عَالِيهِمْ and others عَالِيَتُهُنَّ.
أَسَاوِرَ — أَسَاوِيرَ. See also Ubai's reading.

30: تَشَاءُونَ — يَشَاؤُنَ. As Ibn Kathīr and Abū ʿAmr.
مَا يَشَاء — أَنْ يَشَاء.

31: وَلِلظَّالِمِينَ — وَٱلظَّالِمِينَ.

SŪRA LXXVII

8: طُمِسَتْ 9: فُرِجَتْ 10: نُسِفَتْ 12: أُجِّلَتْ — طَمَسْتُ and فَرَجْتُ and نَسَفْتُ and أَجَلْتُ.

11: وُقِّتَتْ — أُقِّتَتْ, but others say وُقِتَتْ.

17: وَسَنُتْبِعُهُمْ — ثُمَّ نُتْبِعُهُمْ.

23: ٱلْمُقْتَدِرُونَ — ٱلْقَدِرُونَ. So read by Ibn ʿAbbās.

32: كَٱلْقَصْرِ — كَٱلْقُصُرِ. So Abū's-Sawwār and Ibn Qais.

33: جِمَالَةٌ — جِمَلَتٌ, a purely orthographic variant.

SŪRA LXXVIII

1: عَمَّ — عَمَّا. So read by Ubai, ʿIkrima and ʿIsā ath-Thaqafī.
يَتَسَاءَلُونَ — تَسَّاءَلُونَ. So read by Saʿīd b. Jubair.

2: عَنْ هٰذَا ٱلنَّبَاءِ — عَنِ ٱلنَّبَاءِ.

14: بِٱلْمُعْصِرَاتِ — مِنَ ٱلْمُعْصِرَاتِ. So Ubai and others.

23: لَبِثِينَ — لَبِثِينَ which was the reading of Ḥamza and al-Kisā'ī.

25: غَسَّاقًا —. He supported the TR as in XXXVIII, 57.

35: يَسْمَعُونَ — يُسَمَّعُونَ. See also Ubai's reading.

36: حِسَابًا — حِسنا, though some said حَسَبًا.

37: رَبِّ and ٱلرَّحْمٰنِ — رَبُّ and ٱلرَّحْمَنُ, which was the reading of Nāfiʿ.

SŪRA LXXIX

5: Between vv 5 and 6 he added a verse — ٱلْحَشْرُ هِيَ ٱلْمَأْوَى بَلْ يَسْلُونَكَ عَنِ ٱلسَّاعَةِ.

11: نَاخِرَةً — نَخِرَةً. So read by Ubai and many others.

17: أَنِ ٱذْهَبْ — ٱذْهَبْ.

19: وَإِنِّي أَهْدِيكَ — وَأَهْدِيَكَ.

35: يَتَذَكَّرُ — يَعْلَمُ. See also Ubai's reading.

36: بُرِّزَتْ — أُبْرِزَتْ.
يَرَى — رَأَى.

SŪRA LXXX

2: أَنْ — ءأَنْ (with taḥqīq). See also Ubai's reading.
5: فَأَمَّا مَنْ — أَمَّا مَنْ.

SŪRA LXXXI

8: سُئِلَتْ — سَأَلَتْ, as Ubai.
9: قُتِلَتْ — قُتِلْتُ. See also Ubai's reading.
11: كُشِطَتْ — قُشِطَتْ.
24: بِضَنِينٍ — بِظَنِينٍ, as read by Ibn ʿAbbās and many others.

SŪRA LXXXIII

6: يَوْمَ — يَوْمِ. So ʿIsā ath-Thaqafī and al-Jaḥdarī. See also Ubai.
17: ثُمَّ إِنَّهُ يَقُولُ لَهُمْ هٰذَا مَا كُنْتُمْ — ثُمَّ يُقَالُ هٰذَا ٱلَّذِى كُنْتُمْ.
28: مِنْ عَيْنٍ — عَيْنًا.

Between vv 28 and 29 he added the verse — هٰذَا جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ.

SŪRA LXXXIV

7 and 8: He read here — فَأَمَّا مَنْ جَاءَ كِتَابُهُ بِيَمِينِهِ فَيُحَاسِبُهُ ٱللَّهُ حِسَابًا يَسِيرًا.
19: لَتَرْكَبُنَّ — لَتَرْكَبَنَّ as Ibn Kathīr and Ḥamza, though others said لَتَرْكَبَنَّ.
ٱلسَّمَاءَ حَالاً بَعْدَ حَالٍ — طَبَقًا عَنْ طَبَقٍ.

SŪRA LXXXV

6: يَوْمَهُمْ — إِذْ هُمْ.

SŪRA LXXXVI

17: فَأَمْهِلِ — فَمَهِّلِ.

SŪRA LXXXVII

16: بَلْ أَنْتُمْ — بَلْ. Likewise Ubai.
يُؤْثِرُونَ — تُؤْثِرُونَ. So read by al-Yazīdī.
ٱلدُّنْيَا عَلَى ٱلْآخِرَةِ — ٱلدُّنْيَا.

SŪRA LXXXVIII

4: حَامِيَةً — He supported TR against the other common reading حَمِيَةً.
17: ٱلْإِبِلِ — ٱلْإِبِلّ. Given also from ʿĀisha and Ubai.
24: فَإِنَّهُ يُعَذِّبُهُ — فَيُعَذِّبُهُ.

SŪRA LXXXIX

3/2: وَٱلْوَتْرِ — وَٱلْوِتْرِ, which was the reading of Ḥamza and al-Aʿmash. See Ubai.
6/5: بِعَادٍ — بِعَادِ. So read by Ibn Yaʿmar and ʿĪsā ath-Thaqafī.
18/19: تَحَاضُّونَ — تَحَضُّونَ, though some say يَحَاضُّونَ.
29: فِى جَسَدِ عَبْدِى — فِى عِبَادِى. See also Ubai's reading.
30: فِى جَنَّتِى — جَنَّتِى.

SŪRA XCII

2: تَجَلَّى — تَتَجَلَّى. So read by ʿUbaid b. ʿUmair.
3: وَٱلَّذِى خَلَقَ — وَمَا خَلَقَ, though others say مَا خَلَقَ was omitted in his Codex.
14: تَلَظَّى — تَتَلَظَّى. So read by Ṭalḥa, Yaḥyā b. Yaʿmar and others.

SŪRA XCIII

5: لَسَوْفَ يُعْطِيكَ — لَسَيُعْطِيكَ.

8: عَائِلاً — عَدِيمًا, though others say he read غَرِيبًا.

9: تَقْهَرْ — تَكْهَرْ. So read by an-Nakhaʿī.

SŪRA XCIV

2: وَحَلَلْنَا عَنْكَ وِقْرَكَ — وَوَضَعْنَا عَنْكَ وِزْرَكَ, but others say وَحَلَلْنَا وَحَطَطْنَا as Anas.

6: He omitted the whole verse.

SŪRA XCV

2: سِينِينَ — سِينَاءَ, though some said he read سَيْنَاءَ.

5: سَفِلِينَ — ٱلسَّافِلِينَ.

SŪRA XCVI

9: أَرَأَيْتَ — أَرَأَيْتَكَ. (So in vv. 11 and 12).

15: لَنَسْفَعًا — لَأَسْفَعًا, though some said he read لَأَسْفَعَنَّ.

17: نَادِيَهُ — إِلَى نَادِيهِ.

SŪRA XCVII

4: بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ — He is said to have read here a Shīʿa reading مِنْ عِنْدِ رَبِّهِمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِكُلِّ أَمْرٍ.

SŪRA XCVIII

1: لَمْ يَكُنِ ٱلْمُشْرِكُونَ وَأَهْلُ — لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ ٱلْكِتَابِ. See also Ubai's reading.

2: رَسُولٌ — رَسُولاً. So read also by Ubai.

5/4: إِلَّا أَنْ يَعْبُدُوا — إِلَّا لِيَعْبُدُوا.

ٱلدِّينُ ٱلْقَيِّمَةُ — دِينُ ٱلْقَيِّمَةِ.

SŪRA XCIX

4: تُنَبِّئُ — تُحَدِّثُ.

SŪRA C

9: بُعْثِرَ — بُحِثَ, but some say he read here بُحِثَ (?)

11: إِنَّهُ يَوْمَئِذٍ بِهِمْ خَبِيرٌ — إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ.

SŪRA CI

5/4: كَٱلْعِهْنِ — كَٱلصُّوفِ.

9/6: فَأُمُّهُ — فَإِمُّهُ. So read by Ṭalḥa b. Muṣarrif.

11/8: حَامِيَةٌ — He supported TR as in LXXXVIII, 4.

SŪRA CII

5: حَقَّ ٱلْيَقِينِ — عِلْمَ ٱلْيَقِينِ.

SŪRA CIII

He read — وَٱلْعَصْرِ * لَقَدْ خَلَقْنَا ٱلْإِنْسَانَ لَخُسْرٍ * وَإِنَّهُ فِيهِ إِلَى آخِرِ ٱلدَّهْرِ * إِلَّا ٱلَّذِينَ آمَنُوا وَتَوَاصَوْا بِالتَّقْوَى وَتَوَاصَوْا بِالصَّبْرِ, though others said وَٱلْعَصْرِ إِنَّ ٱلْإِنْسَانَ لَفِي خُسْرٍ * وَإِنَّهُ لَفِيهِ إِلَى آخِرِ ٱلدَّهْرِ * إِلَّا ٱلَّذِينَ آمَنُوا.

SŪRA CIV

1: لِلْهُمَزَةِ وَٱلْلُمَزَةِ — لِكُلِّ هُمَزَةٍ لُمَزَةٍ.

4: ٱلْحَاطِمَةِ — ٱلْحُطَمَةِ. So Zaid b. ʿAlī and Abū Ḥaiwa.

5: ٱلْحُطَمَةُ — ٱلْحَاطِمَةُ (?). So Zaid b. ʿAli and Abū Ḥaiwa.

9: بِعَمَدٍ — فِى عَمَدٍ. So read likewise by al-Aʿmash.

SŪRA CVI

1: لِيَاْلَفَ قُرَيْشٌ — لِإِيلَٰفِ قُرَيْشٍ. So ʿIkrima.

SŪRA CVII

1: أَرَأَيْتَ — أَرَأَيْتَكَ.

ٱلَّذِينَ — بِٱلَّذِينِ.

5: سَاهُونَ — لَاهُونَ.

6: ٱلَّذِينَ هُمْ إِنَّمَا يُرَاءُونَ ٱلنَّاسَ — ٱلَّذِينَ هُمْ يُرَاءُونَ.

SŪRA CIX

1: قُلْ لِلَّذِينَ كَفَرُوا — قُلْ يَا أَيُّهَا ٱلْكَٰفِرُونَ.

SŪRA CXI

1: وَتَبَّ — وَقَدْ تَبَّ. So read also by al-Aʿmash.

2: كَسَبَ — ٱكْتَسَبَ.

3: سَيَصْلَى — سيصلّى. So read also by Abū Ḥaiwa and others.

4: ٱمْرَأَتُهُ — مُرَيْئَتُهُ, though some said مُرَيْتَتُهُ.

حَمَّالَةَ ٱلْحَطَبِ — حَمَّالَةٌ لِلْحَطَبِ.

SŪRA CXII

1: قُلْ —. He omitted the word, as did also Ubai.

ٱلْوَاحِدُ — أَحَدٌ, so read also by al-Aʿmash.

2: ٱللهُ. He omitted the word.

3: لَمْ يُولَدْ وَلَمْ يَلِدْ — لَمْ يَلِدْ وَلَمْ يُولَدْ. So read by al-Aʿmash and Ruʾba.

SŪRAS CXIII and CXIV

These two Sūras were missing from his Codex.

One orthographical peculiarity of Ibn Masʿūd's Codex is noticed by several authorities, viz. that in the word شَىْء the spelling in his Codex was شاىٔ, with medial *alif*, whenever the word was in the case of *rafʿ* or *jarr*.

CODEX OF UBAI B. KAʿB † 29 or 34

Ubai b. Kaʿb was one of the Anṣār who after the Prophet's coming to Madīna served as his secretary [1]). He is said to have been the one who wrote out the treaty with the people of Jerusalem (Ibn ʿAsākir II, 322). He was one of those who specialized in the collection of revelation material and figures among the four to whom Muḥammad is said to have advised his community to turn for Qurʾān instruction. In some respects his authority on Qurʾānic matters was even greater than that of Ibn Masʿūd. He was known as *Sayyid al-Qurrāʾ*, the Prophet is said to have referred to him as اقرأ أمتي and to have been commanded by Allah to hear Ubai recite to him portions of revelation, which probably means that Ubai was the repository of certain material of a legislative character which the Prophet would have him read over to him from time to time.

We have no knowledge of when his Codex was made, but we do know that before the appearance of the ʿUthmānic standard text his Codex had already come into vogue in Syria. Ibn Abī Dāwūd, p. 155 has a story of how some Syrians made a Codex and came to Madīna to check it over with Ubai, and though at that time the standard text was in use, no one dared to dispute the peculiar readings that were derived from Ubai. He seems to have had an important part in the actual work of producing the canonical text for ʿUthmān at Madīna. His name appears in these stories in various connections but the whole account is too confused to enable us to understand precisely what his relation to the standard text was [2]).

1) Sources for his life are — Nawawī, 140, 141; Ibn al-Jazarī, *Ṭabaqāt*, No. 131; Ibn Saʿd III, ii, 59—62; *Usd al-Ghāba* I, 49, 50; Ibn Ḥajar *Iṣāba* I, 30—32; *Tahdhīb at-Tahdhīb* I, 187, 188.

2) One story going back to Abū' l-ʿĀliya († 90) is that in the Caliphate of Abū Bakr an attempt was made to produce a Codex, scribes writing to Ubai's dictation. This is usually told in connection with Abū Bakr's so-called recension (Ibn Abī Dāwūd, p. 9), but it might quite well describe the origin of Ubai's own Codex (see Ibn Abī Dāwūd, p. 30).

His Codex is definitely stated to have been among those destroyed by ʿUthmān. Its Sūra order was reported to have differed from that of ʿUthmān's, and as in the case of Ibn Masʿūd's Codex, we have two lists of his Sūra order. According to the *Fihrist*, p. 27 his order was —

1, 2, 4, 3, 6, 7, 5, 10, 8, 9, 11, 19, 26, 22, 12, 18, 16, 33, 17, 39, 45, 20, 21, 24, 23, 40, 13, 28, 27, 37, 34, 38, 36, 15, 42, 30, 43, 41, 14, 35, 48, 47, 57, 58, 25, 32, 71, 46, 50, 55, 56, 72, 53, 68, 69, 59, 60, 77, 78, 76, 75, 81, 79, 80, 83, 84, 95, 96, 49, 63, 62, 65, 89, 67, 92, 82, 91, 85, 86, 87, 88, 64, 98, 61, 93, 94, 101, 102, al-Khalʿ, al-Ḥafd, 104, 99, 100, 105, 107, 108, 97, 109, 110, 111, 106, 112, 113, 114.

In this list are missing Sūras 29, 31, 44, 51, 66, 70, 73, 74, 90, 103, but we have two extra Sūras al-Khalʿ and al-Ḥafd. As, however, we actually know of variants from him in all of these save 103, the probability is that the material of them formed part of his Codex.

The other list is in the *Itqān* 150, 151, which gives the order —

1, 2, 4, 3, 6, 7, 5, 10, 8, 9, 11, 19 26, 22, 12, 15, 16, 33, 17, 39, 20, 21, 24, 23, 34, 29, 40, 13, 28, 27, 37, 38, 36, 15, 42, 30, 57, 48, 47, 41, 46, 50, 55, 56, 72, 53, 70, 73, 74, 44, 31, 45, 52, 51, 68, 69, 59, 60, 77, 78, 75, 81, 65, 79, 64, 80, 83, 84, 95, 96, 49, 63, 62, 66, 89, 90, 92, 82, 91, 86, 87, 88, 61, 98, 93, 94, 101, 102, 103, 104, 99, 100, 105, 106, 107, 108, 97, 109, 110, 111, 112, 113, 114.

From this are missing Sūras 18, 25, 32, 35, 43, 54, 58, 67, 71, 76, 85, but all these save 54 are to be found in the list of the *Fihrist*, and we know of variants from 54. It is evident that we cannot place any reliance on the lists, which as in the case of the lists for Ibn Masʿūd's Codex, must be regarded as later formations not based on the original Codex.

His Codex seems not to have been the source of any secondary Codices, though it would seem to have been copied, and if we are to believe the *Fihrist*, a copy of it was still extant in the time of Ibn Shādhān, i.e. in the middle of the third Islamic century. There is also a story of how Ibn ʿAbbās presented a man with a Codex written according to the *qirāʾa* of Ubai (*Durr* IV, 170).

There are some tales about the survival of Ubai's Codex, but it is clear that it perished early, for there is the account in Ibn Abī Dāwūd, p. 25 of how some people from ʿIrāq came to Ubai's son

Muḥammad and asked to consult his father's Codex, but Muḥammad had to tell them that was impossible as the Codex had been seized (قبض) by ʿUthmān. Bergsträsser was inclined to think the readings from Ubai's Codex less significant than those of Ibn Masʿūd, but the truth seems to be that his Codex, not having the support of a great Metropolitan centre like Kūfa, left permanent record of less of its peculiar readings than is the case of the Codex of Ibn Masʿūd.

It is remarkable how often his variants agree with those of Ibn Masʿūd against the ʿUthmanic Codex. One suspects that sometimes there has been a confusion in the tradition, and that readings of the one have been attributed to the other. This is certainly so when we find a single source attributing to Ubai a reading that is known as a peculiarity of Ibn Masʿūd, and it is curious that al-Marandi's *Qurrat 'Ain al-Qurrā'*, which is our richest source for Ubai's readings, attributes to him a great many readings, which are found elsewhere recorded only for Ibn Masʿūd.

In the MS of Ibn Abī Dāwūd only four readings from Ubai's Codex are listed, but as he is quoted in the Commentaries for so large a number one suspects that some leaves were missing in this place in the original from which the Ẓāhiriya MS was copied.

SŪRA I

4/3: مَالِكِ — He agreed with TR against the alternative reading مَلِكِ, which some, however, gave as his reading. Others said he read مَلِيكُ like Abū Ḥuraira and Abū Rajāʾ; others said he read مَلِيكِ as Ibn Qais and others.

5/4: إِيَّاكَ — إِيَّاكَ (i. e. with *takhfīf*), and preceded by أَلْهُمَّ.

6/5: إِهْدِنَا ثَبِّتْنَا — إِهْدِنَا. So read by ʿAlī; but others said he read دَلَّنَا يَدُكَ ٱهْدِنَا. See Ibn Masʿūd's reading.

ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ — صِرَاطَ ٱلْمُسْتَقِيمِ. So read by Ibn ʿUmar and Jaʿfar aṣ-Ṣādiq.

7/6: ٱلَّذِينَ — ٱلَّذِينَ (without *tashdīd*). So read by Ibn as-Samaifaʿ.

7: وَلَا — غَيْرَ or غَيْرِ. So ʿUmar, ʿAlī, and Ibn az-Zubair.

SŪRA II

2/1: ذٰلِكَ — ذَاكَ. So read by ash-Shaʿbī.

6/5: أَأَنْذَرْتَهُمْ — أَنْذَرْتَهُمْ. So read by Ibn Muḥaiṣin and az-Zuhrī.

14/13: إِلَىٰ شَيَاطِينِهِمْ — بِشَيَاطِينِهِمْ. So Ibn Masʿūd, and ash-Shaʿbī.

16/15: تِجَارَتُهُمْ — تِجَارَتُهُمْ so Ibn Abī ʿAbla.

18/17: صُمٌّ بُكْمٌ عُمْيٌ — صُمًّا بُكْمًا عُمْيًا, as Ibn Masʿūd and Zaid b. ʿAlī.

19/18: حَذَرَ — حِذَارَ. So read by Abū's-Sammāl.

20/19: يَخْطَفُ — يَتَخَطَّفُ.

مَشَوْا فِيهِ — مَرُّوا فِيهِ سَعَوْا فِيهِ, though some said he read as Ibn Masʿūd.

21/19: لَعَلَّكُمْ تَذَكَّرُونَ — لَعَلَّكُمْ تَتَفَكَّرُونَ.

22/20: فِرَاشًا — بِسَاطًا. Given also from Yazīd ash-Shāmī.

24/22: أُعِدَّتْ — أَعَدَّهَا ٱللهُ. So Ibn Abī ʿAbla.

26/24: He read يُضِلُّ بِهِ كَثِيرٌ وَيَهْدِى بِهِ كَثِيرٌ وَمَا يُضِلُّ بِهِ إِلَّا ٱلْفَاسِقُونَ. So Zaid b. ʿAlī and Ibn Masʿūd.

31/29: عَرَضَهُمْ — عَرَضَهَا. See also Ibn Masʿūd's reading.

32/30: عَلَّمْتَنَا — أَعْلَمْتَنَا. So Ibn Masʿūd.

36/34: فَأَزَلَّهُمَا ... فَأَخْرَجَهُمْ — فَأَزَلَّهُمَا ... فَأَخْرَجَهُمَا, which involves the reading of كَانُوا for كَانَا also.

41/38: وَلَا تَشْتَرُوا — وَتَشْتَرُوا.

48/45: يُقْبَلُ — تُقْبَلُ. So read by Ibn Kathīr and Abū ʿAmr.

49/46: يُذَبِّحُونَ — يَذْبَحُونَ. So read by az-Zuhrī.

61/58: أَتَسْتَبْدِلُونَ — أَتَبْتَدِلُونَ or أَتَبْدِلُونَ.

مِصْرًا — مِصْرَ, the reading of al-Aʿmash and al-Ḥasan and some Codices, but others said he read ٱهْبِطُوا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَٱسْكُنُوا مِصْرَ.

63/60: وَٱذْكُرُوا — وَٱذَّكَّرُوا (for واذتكروا).

70/65: ٱلْبَقَرَ — ٱلْبَاقِرَ. So Ibn Masʿūd, ʿIkrima and Ibn Yaʿmar.

تَشَابَهَ — تَشَابَهَتْ, though some said تَشَابَهَ as Zaid b. ʿAlī, and others تَشَّابَهَتْ (?), or يَتَشَابَهُ.

74/69: قَسَتْ — قَسَا. So Ibn Masʿūd and Zaid b. ʿAlī.

مِنْهَا ٱلْمَاءُ — مِنْهُ ٱلْمَاءُ. So read also by aḍ-Ḍaḥḥāk.

يَتَفَجَّرُ — يَتَفَجَّرُ.

83/77: لَا تَعْبُدُونَ — لَا تَعْبُدُوا or لَا يَعْبُدُوا as Ibn Masʿūd.

حُسْنَى — حُسْنًا. As read by al-Ḥasan and al-Akhfash.

85/79: تَظَّهَّرُونَ — تَظَاهَرُونَ. So read by Mujāhid and others.

89/83: مُصَدِّقٌ — مُصَدِّقًا. So read by Ibn Abī ʿAbla.

91/85: بِمَا أَنْزَلَ ٱللهُ — بِمَا أُنْزِلَ. So Anas and ʿAbbās b. al-Faḍl.

96/90: ٱلْحَيَوٰةِ — حَيَوٰةٍ.

97/91: لِجِبْرِيلَ — He supported TR against the numerous variant readings.

98/92: مِيكَلَ — Here again he supported TR.

102/96: أُنْزِلَ — يُتْلَى.

يُعَلِّمُ هَارُوتُ وَمَارُوتُ — يُعَلِّمَانِ.

104/98: رَاعِنَا — رَاعُونَا, as read by Ibn Masʿūd.

ٱنْظُرْنَا — أَنْظِرْنَا (i. e. with *hamzat al-qaṭʿ*).

105/99: وَدَّ — يَوَدُّ. So read by Ibn Abī ʿAbla.

106/100: نُنْسِهَا — نَنْسَأْهَا, as Abū ʿAmr, Ibn Kathīr, Ibn Muḥaiṣin and al-Yazīdī. But some said he read نَنْسِكَ, and others that he read وَنَنْسَأْهَا as ʿAlī with وَ instead of أَوْ.

111/105: يَهُودِيًّا — هُودًا (i. e. sing).

نَصْرَانِيًّا — نَصَارَى.

114/108: خَائِفِينَ — خِيفًا, as Ibn Masʿūd.

115/109: تُوَلُّوا — تَوَلَّوْا, as read also by al-Ḥasan.

118/112: تَأْتِينَا ءَايَةٌ — نَرَى ءَايَةً.

119/113: وَلَا تُسْأَلُ — وَمَا تُسْأَلُ others gave him as reading لَا تَسْئَلُ.

124/118: عَهْدِى ٱلظَّٰلِمِينَ — عَهْدِ ٱلظَّٰلِمُونَ.

126/120: فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ — فَنُمَتِّعُهُ قَلِيلًا ثُمَّ نَضْطَرُّهُ.

127/121: رَبَّنَا — وَيَقُولَانِ رَبَّنَا, as Ibn Masʿūd.

129/123: وَٱبْعَثْ فِيهِمْ فِى آخِرِهِمْ — وَٱبْعَثْ فِيهِمْ but some said وَٱبْعَثْ فِى آخِرِهِمْ.

132/126: يَعْقُوبُ أَنْ — يَعْقُوبُ, as Ibn Masʿūd and aḍ-Ḍaḥḥāk; i. e. أَنْ يَا بَنِيَّ.

فَوَصَّى — وَوَصَّى.

133/127: ءَابَائِكَ — He omitted the word.

137/131: بِالَّذِي — بِمِثْلِ مَا.

143/137: عَلَى النَّاسِ يَوْمَ الْقِيَامَةِ — عَلَى النَّاسِ.

144/139: شَطْرَهُ — تِلْقَاءَهُ, as read by Ibn Abī ʿAbla. See reading of Ibn Masʿūd.

148/143: وَلِكُلٍّ قِبْلَةٌ — وَلِكُلٍّ وِجْهَةٌ.

149/144: تَعْمَلُونَ — يَعْمَلُونَ. So read by Zaid b. ʿAlī and Abū ʿAmr.

158/153: أَنْ — أَنْ لاَ, as Ibn Masʿūd, Anas, ʿAlī and Ibn ʿAbbās.

يَطَّوَّفَ — يَطُوفَ, as ʿĪsā ath-Thaqafī.

171/166: صُمٌّ بُكْمٌ عُمْيٌ — صُمًّا بُكْمًا عُمْيًا as Ibn Masʿūd and Zaid b. ʿAlī.

177/172: أَنْ — بِأَنْ, as the reading of Ibn Masʿūd.

حُبِّهِ الْوَالِدِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى — حُبِّهِ ذَوِي الْقُرْبَى ... بِعَهْدِهِمْ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَفِي الرِّقَابِ وَالْمُوفِينَ بِعُهُودِهِمْ.

178/173: فَاتِّبَاعٌ — فَاتِّبَاعًا. So read also by Ibn Abī ʿAbla.

179/175: الْقِصَاصِ — الْقَصَصِ. So read by Abū'l-Jawzā'.

184/180: أَيَّامٍ أُخَرَ مُتَتَابِعَاتٍ — أَيَّامٍ أُخَرَ.

وَالصِّيَامُ — وَالصَّوْمُ, though some said he read وَأَنْ تَصُومُوا and others said خَيْرًا فَهُوَ شَرٌّ لَهُ وَالصِّيَامُ خَيْرٌ لَكُمْ.

185/181: يُرِيدُ الْيُسْرَى — يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ.

188/184: وَلاَ تُدْلُوا — وَتُدْلُوا.

189/185: وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى — وَلَكِنَّ ادْخُلُوهَا طَائِعِينَ.

196/192: أَيَّامٍ — أَيَّامٍ مُتَتَابِعَاتٍ, as in v. 184/180.

204/200: وَيَسْتَشْهِدُ اللَّهَ — وَيُشْهِدُ اللَّهَ, as Ibn Masʿūd.

205/201: وَلِيُهْلِكَ — يُهْلِكَ.

210/206: ظُلَلٍ — ظِلاَلٍ. So read by Ibn Masʿūd, Qatāda and aḍ-Ḍaḥḥāk, but some say he read أَنْ يَأْتِيَهُمُ اللَّهُ وَالْمَلاَئِكَةُ فِي ظُلَلٍ مِنَ الْغَمَامِ.

قَضَاءُ الْأَمْرِ — قُضِيَ الْأَمْرُ. So also Ibn Masʿūd.

تُصَارُ الْأُمُورُ — تُرْجَعُ الْأُمُورُ and so at each occurrence of this phrase in the Qurʾān.

212/208: الْحَيَوٰةُ زُيِّنَ — زَيَّنَ الْحَيَوٰةُ. See Ibn Masʿūd's reading here.

213/209: كَانَ الْبَشَرُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا — كَانَ النَّاسُ أُمَّةً وَاحِدَةً. See Ib nMasʿūd.

اخْتَلَفُوا مِنَ الْحَقِّ فِيهِ بِإِذْنِهِ لِيَكُونُوا — اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ شُهَدَاءَ عَلَى النَّاسِ يَوْمَ الْقِيَامَةِ.

219/216: أَقْرَبُ — أَكْبَرُ. Note also Ibn Musʿūd's reading here.

222: يَتَطَهَّرْنَ — يَطْهُرْنَ. So Ibn Masʿūd.

226: يُقْسِمُونَ — يُؤْلُونَ, as was read by Ibn ʿAbbās. See also Ibn Masʿūd.

فَاءُوا فِيهِنَّ — فَاءُوا فِيهَا, though some say he read فَاءُوا.

227: السَّرَاحَ — الطَّلاَقَ, as read also by Ibn ʿAbbās.

228: بِرَدِّهِنَّ — بِرَدِّتِهِنَّ or بِرِدَّتِهِنَّ.

لِلرِّجَالِ — لِلرِّجَلِ. (*Muqniʿ* 72) an orthographic variant.

229: يَخَافَا — يَظَنَّا. Note also Ibn Masʿūd's reading.

خِفْتُمْ — ظَنَنْتُمْ (?).

233: لاَ تُضَارَّ — لاَ تُضَارِرْ, like Ibn ʿAbbās, ʿIkrima and aḍ-Ḍaḥḥāk, but others said تُضَارَرْ, like the reading of al-Ḥasan.

يُكَمِّلَ الرَّضَاعَةَ — يُتِمَّ الرَّضَاعَةَ as Ibn ʿAbbās.

238/239: اَلْوُسْطَى وَصَلَوٰةِ اَلْعَصْرِ — اَلْوُسْطَى, as it was in the Codex of Ḥafṣa.

240/241: مَتَاعٌ لِأَزْوَاجِهِمْ — وَصِيَّةً لِأَزْوَاجِهِمْ (or فَمَتَاعٌ). See also Ibn Masʿūd's reading. Others said that for يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ he read يُتَوَفَّوْنَ مِنْكُمْ كُتِبَ عَلَيْكُمُ اَلْوَصِيَّةُ لِأَزْوَاجِهِمْ مَتَاعًا.

241/242: لِلْمُطَلَّقَاتِ — لِلْمُطَلَّقَةِ. See also Ibn Masʿūd.

246/247: إِلَّا أَنْ يَكُونَ قَلِيلٌ مِنْهُمْ — إِلَّا قَلِيلًا مِنْهُمْ.

248/249: اَلتَّابُوتُ — اَلتَّابُوهُ. This was the reading of Zaid b. Thābit.

249/250: قَلِيلًا — قَلِيلٌ. So al-Aʿmash, and Ibn Masʿūd.

وَكَأَيِّنْ — كَمْ.

254/255: لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةَ — لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ which was the reading of Ibn Kathīr and Abū ʿAmr.

255/256: عَالِمُ اَلْغَيْبِ وَاَلشَّهَادَةِ مَنْ ذَا اَلَّذِي — مَنْ ذَا اَلَّذِي.

257/259: اَلطَّوَاغِيتُ — اَلطَّاغُوتُ as Ibn Masʿūd and al-Ḥasan.

يُخْرِجُونَهُمْ — يُخْرِجُونَهُمْ.

259/261: يَتَسَنَّهْ — يَسَّنَّهْ. See Ibn Masʿūd's reading here.

نُنْشِزُهَا — نُنْشِرُهَا, like the Madīnan reading, but others say he read نُنْشِيهَا.

قِيلَ اَعْلَمْ — قَالَ أَعْلَمُ as Ibn Masʿūd and al-Aʿmash or some said قِيلَ إِعْلَمْ.

مِائَةَ عَامٍ (second occurrence) — مِائَةَ سَنَةٍ.

نَكْسُوهَا — أَكْسُوهَا. So read also by Zaid b. ʿAlī.

265/267: بِرَبْوَةٍ — بِرَبَاوَةٍ as Abū Razīn. Similarly in XXIII, 50/52.

267/269: تَيَمَّمُوا — تَيَمَّمُوا. So Ibn ʿAbbās and az-Zuhrī, others said تَتَيَمَّمُوا, as Ibn Masʿūd.

267/270: تُغْمِضُوا — تُغْمِضُوا. So az-Zuhrī. See also Ibn Masʿūd.

271/273: يُكَفِّرُ — نُكَفِّرُ which was the reading of Ibn Kathīr and Abū ʿAmr.

275/276: جَاءَهُ — جَاءَتْهُ which was the reading of Al-Ḥasan.

278: بَقِيَ — بَقَى. So read also by al-Ḥasan. Others said بَفِيَ.

279: فَأْذَنُوا — فَأْيْقِنُوا as read by Ibn Masʿūd and al-Ḥasan.

280: ذو — ذا. So read also in the Codices of ʿUthmān and Ibn Masʿūd.

وان كان مُعْسِرًا — عُسْرَةٍ. So read by al-Aʿmash.

تَصَدَّقُوا — تَصْدُقُوا, which was the reading of Qatāda.

281: تُرْجَعُونَ — تَصِيرُونَ, though some said تُرْدُّونَ like Ibn Masʿūd.

282: اِمْرَأَتَيْنِ — اِمْرَأَتَانِ. So read by Abū'l-ʿĀliya.

فَإِنْ تَضِلَّ — أَنْ تَضِلَّ as also Zaid b. ʿAlī.

فَتُذَكِّرَ اَلْأُخْرَى — فَتُذَكِّرَ إِحْدَاهُمَا اَلْأُخْرَى.

يُضَارَّ — يُضَارَرْ as Ibn Masʿūd and Ibn ʿAbbās.

283: كَاتِبًا — كِتَابًا, as read by Ibn ʿAbbās and Mujāhid.

أُومِنَ — أَمِنَ, though some said إِئْتُمِنَ.

فَرُهُنٌ — فَرِهَنٌ, which was so read by many ancient authorities.

285: نُفَرِّقُ — يُفَرِّقُونَ as Ibn Masʿūd.

286: تَحْمِلْ — تَحْمِلْ though some said تُحَمِّلْ عَلَيْنَا اَصَارًا.

SŪRA III

2/1: اَلْقَيُّومُ — اَلْقَيَّامُ, as Ibn Masʿūd.

7/5: وَمَا لَهُمْ بِهِ — وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اَللهُ وَاَلرَّاسِخُونَ فِي اَلْعِلْمِ يَقُولُونَ

مِنْ عِلْمٍ وَإِنْ تَأْوِيلُهُ إِلَّا عِنْدَ ٱللَّهِ يَقُولُ ٱلرَّاسِخُونَ. See also Ibn Mas'ūd's reading, and Ibn 'Abbās.

10/8: أُولٰئِكَ وَقُودُهَا ٱلنَّارُ – أُولٰئِكَ هُمْ وَقُودُ ٱلنَّارِ.

13/11: فِئَةٌ – فِئَةٍ, as az-Zuhrī, which necessitates كَافِرَةٍ.

14/12: زَيَّنَ – زُيِّنَ which involves حُبَّ. So read also by Mujāhid.

18/16: شَهِدَ ٱللّٰهُ – شُهَدَاءَ ٱللّٰهِ, as Ibn Mas'ūd and others.

قَائِمًا – ٱلْقَائِمُ. So read by Ibn Mas'ūd and others.

19/17: ٱلْإِسْلَٰمُ – لَلْإِسْلَامُ. Note also the reading of Ibn Mas'ūd.

21/20: وَيَقْتُلُونَ ٱلنَّبِيِّينَ وَٱلَّذِينَ – وَيَقْتُلُونَ ٱلنَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ. See Ibn Mas'ūd's reading. Others say he read وَيَقْتُلُونَ ٱلَّذِينَ as read Abū'l-Mutawakkil, but some say he read وَقَاتَلُوا and some Codices based on his read وَقَتَلُوا.

37/32: وَكَفَّلَهَا – وَأَكْفَلَهَا.

43/38: وَٱرْكَعِي شُكْرًا لِلّٰهِ مَعَ ٱلرَّاكِعِينَ – وَٱرْكَعِي مَعَ ٱلرَّاكِعِينَ.

57/50: فَوَفَّيْهِمْ – فَيُوَفِّيهِمْ. So Ibn Mas'ūd and Zaid b. 'Alī.

73/66: وَأَنْ يُؤْتَى – أَنْ يُؤْتَى.

75/68: تَأْمَنْهُ (bis) – تَيْمَنْهُ. See also Ibn Mas'ūd's reading.

81/75: ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ – ٱلنَّبِيِّينَ. See also Ibn Mas'ūd and Mujāhid.

91/85: وَلَوْ – لَوْ. So read by Ibn Mas'ūd and Ibn Abī 'Abla.

92/86: يَأَيُّهَا ٱلنَّاسُ لَنْ تَنَالَ ٱلْبِرَّ – لَنْ تَنَالُوا ٱلْبِرَّ.

مِمَّا – بَعْضَ مَا as Ibn Mas'ūd.

97/91: ءَايَٰتٌ بَيِّنَٰتٌ – آيَةٌ بَيِّنَةٌ. So Ibn 'Abbās, Mujāhid and Abū Ja'far.

109/105: تُرْجَعُ – تُصَارُ. So also in XXII, 76/75 and XXXV, 4.

111/107: يُنْصَرُونَ – يُنْصَرُوا. So Ibn Mas'ūd and Zaid b. 'Alī.

120/116: يَضُرُّكُمْ – يَضُرُّكُمْ.

123/119: وَأَنْتُمْ أَذِلَّةٌ – وَأَنْتُمْ ضُعَفَاءُ.

128/123: يَتُوبَ and يُعَذِّبَهُمْ – يَتُوبُ and يُعَذِّبُهُمْ though some said he read وَإِنْ يَتُبْ عَلَيْهِمْ أَوْ يُعَذِّبْهُمْ.

133/127: وَسَارِعُوا – وَسَابِقُوا. So Ibn Mas'ūd.

144/138: إِلَّا رَسُولٌ صَلَّى ٱللّٰهُ عَلَيْهِ – إِلَّا رَسُولٌ.

146/140: قُتِلَ – قَتَلَ, so Ibn 'Abbās. See also Ibn Mas'ūd's reading.

153/147: تُصْعِدُونَ فِي ٱلْوَادِي – تُصْعِدُونَ.

169/163: قُتِلُوا – قَاتَلُوا. So read also by Ibn Mas'ūd.

171/165: ٱلْمُحْسِنِينَ – ٱلْمُؤْمِنِينَ.

175/169: يُخَوِّفُ أَوْلِيَاءَهُ – يُخَوِّفُكُمْ بِأَوْلِيَائِهِ, as read by an-Nakha'ī. See also Ibn Mas'ūd.

180/176: سَيُطَوَّقُونَ مِنَ ٱلزَّكَوٰةِ – سَيُطَوَّقُونَ.

181/177: وَيُقَالُ – وَنَقُولُ. So read also by Ibn Mas'ūd.

185/182: ذَائِقَةُ ٱلْمَوْتِ – ذَائِقَةُ ٱلْمَوْتِ. So al-A'mash.

187/184: لَتُبَيِّنُنَّهُ and تَكْتُمُونَهُ – لَيُبَيِّنُنَّهُ and يَكْتُمُونَهُ, supporting the reading of Ibn Kathīr and Abū 'Amr.

188/185: بِمَا فَعَلُوا – بِمَا أَتَوْا.

195/193: بِأَنِّي – أَنِّي.

SŪRA IV

2: حَابًا – حُوبًا.

3: طَابَ – طيب, as read by al-Jaḥdarī. i. e. imāla.

5/4: قِيَامًا – قِوَامًا. So read also by Zaid b. 'Alī.

9/10: ضِعَافًا – ضعافَى. So read by Abū 'l-Jawzā'. See also Ibn Mas'ūd's reading.

12/15: أُخْتٌ مِنَ ٱلْأُمِّ — أُخْتٌ.

19/23: أَنْ يَفْحُشْنَ عَلَيْكُمْ — أَنْ يَأْتِينَ بِفَٰحِشَةٍ. See also Ibn Masʿūd. مُبَيِّنَةٍ —. He omitted the word as did Ibn Masʿūd.

23/27: ٱلْأُخْتَيْنِ إِلَّا مَنْ تَاب — ٱلْأُخْتَيْنِ.

24/28: مِنْهُنَّ — مِنْهُنَّ إِلَىٰ أَجَلٍ مُسَمًّى. So Ibn ʿAbbās and some say Ibn Masʿūd.

33/37: مِمَّا تَرَكَ —. He omitted the words.

34/38: ٱلْمَضْجَعِ — ٱلْمَضَاجِعِ, as Mujāhid, ash-Shaʿbī and others. See Ibn Masʿūd.

43/46: سُكَٰرَىٰ — سَكْرَىٰ, as Abū Nahīk. See also Ibn Masʿūd's reading.

44/47: تَضِلُّوا — تُضَلُّوا so Zaid b. ʿAlī and Ibn Waththāb.

46/49: وَٱنْظُرْنَا — وَأَنْظِرْنَا.

55/58: صَدَّ — صُدَّ (pass.), as Abū Rajāʾ. See also Ibn Masʿūd.

59/62: فَٱرْجِعُوا — فَرُدُّوهُ.

66/69: قَلِيلٌ — قَلِيلاً, as in the Damascus Codex and those of Anas and Ibn Masʿūd.

79/81: فَمِنْ — فَمَنْ ٱللهِ.

وَإِنَّا كَتَبْنَاهَا عَلَيْكَ وَأَرْسَلْنَاكَ — وَأَرْسَلْنَاكَ, but some said وَأَنَا كَتَبْتُهَا عَلَيْكَ others وَأَنَا قَدَّرْتُهَا عَلَيْكَ, others فَمِنْ نَفْسِكَ فَبِذَنْبِكَ قَدَرْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ, as read by Zaid b. ʿAlī. See also Ibn Masʿūd's reading.

84/86: يَكُفَّ — يَكْفِيَ. So read by Ibn Masʿūd and Zaid b. ʿAlī.

88/90: أَرْكَسَهُمْ — رَكَّسَهُمْ. See also reading of Ibn Masʿūd. Some, however, say they both read رَكَّسَهُمْ here.

رَكَّسُوا بِمَا عَمِلُوا — أَرْكَسَهُمْ بِمَا كَسَبُوا.

89/91: فَتَكُونُوا — فَتَكُونُونَ.

90/92: جَاءُوكُمْ — أَوْ جَاءُوكُمْ with omission of أَوْ. Others said he read وَجَاءُوكُمْ.

92/94: فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ لَا يُجْزِئُ فِيهَا صَبِيٌّ وَلِيدَةٌ — فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَلِيدَةٌ, but some say his reading was لَا يَجُوزُ فِيهَا صَبِيٌّ.

يَتَصَدَّقُوا — يَصَّدَّقُوا, as Ibn Masʿūd, but some said he read تَتَصَدَّقُوا.

مُتَتَابِعَاتٍ — مُتَتَابِعَيْنِ, as Ibn Masʿūd.

95/97: أُولِي ٱلضَّرَرِ — ذِي ٱلضَّرَرِ (i. e. ذى).

101/102: إِنْ خِفْتُمْ —. He omitted it as did Ibn Masʿūd. Some say he read فاقصروا for ان تقصروا as well.

تَقْصُرُوا ٱلصَّلَوٰةَ — تَقْصُرُوا مِنَ ٱلصَّلَوٰةِ.

102/103: وَدُّوا لَوْ — وَدَّ ٱلَّذِينَ كَفَرُوا لَوْ.

119/118: لَأُضِلَّنَّهُمْ and لَأُمَنِّيَنَّهُمْ and لَآمُرَنَّهُمْ (bis) — أُضِلَّنَّهُمْ and أُمَنِّيَنَّهُمْ and آمُرَنَّهُمْ (bis).

128/127: أَنْ يُصْلِحَا — أَنْ يَتَصَالَحَا. See also the reading of Ibn Masʿūd.

129/128: كَٱلْمُعَلَّقَةِ — كَٱلْمَسْجُونَةِ though some said he read كَأَنَّهَا مَسْجُونَةٌ.

135/134: غَنِيٌّ أَوْ فَقِيرٌ — غَنِيًّا أَوْ فَقِيرًا as read by Ibn Masʿūd and Ibn Abī ʿAbla, though some said he read أَغْنِيَاءَ أَوْ فُقَرَاءَ.

بِهِمَا — بِهِمْ, which was the reading of Abū Nahīk.

141/140: مَنَعْنَاكُمْ — نَمْنَعْكُمْ.

143/142: مُذَبْذَبِينَ — مُتَذَبْذِبِينَ. So Ibn Masʿūd.

154/153: تَعْدُوا — تَعْتَدُوا which was the reading of al-Aʿmash.

157/156: شُبِّهَ لَهُمْ وَمَا قَتَلُوهُ ٱلَّذِينَ ٱخْتَلَفُوا فِيهِ — شُبِّهَ لَهُمْ.

159/157: لَيُؤْمِنَنَّ — لَيُؤْمِنُنَّ.

مَوْتِهِمْ — مَوْتِهِ.

162/160: وَٱلْمُقِيمُونَ — وَٱلْمُقِيمِينَ. So Ibn Masʿūd, al-Jaḥdarī, Anas and Saʿīd b. Jubair.

164/162: وَرُسُلاً (bis) — وَرُسُلٌ. So Ibn Dharr and Ibn Qais, though some suggested رُسُلٍ.

166/164: لٰكِنِ ٱللهُ — لٰكِنَّ ٱللهَ, the reading of Ibn Masʿūd and as-Sulamī.

171/169: إِنْ يَكُونَ — أَنْ يَكُونَ. So read also by al-Ḥasan.

176/175: أَنْ تَضِلُّوا — أَنْ لاَ تَضِلُّوا. As Ibn Masʿūd and Zaid b. ʿAlī.

SŪRA V

1: أُحِلَّتْ لَكُمْ بَهِيمَةُ — أَحْلَلْتُ لَكُمْ بَهِيمَةَ. So Ibn Masʿūd and Zaid b. ʿAlī.

2/3: حَلَلْتُمْ — أَحْلَلْتُمْ. So Ibn Masʿūd and Zaid b. ʿAlī.

3/4: وَمَا أَكَلَ ٱلسَّبُعُ — وَأَكِيلُ ٱلسَّبُعِ. So Ibn Masʿūd, Ibn ʿAbbās and Saʿīd b. Jubair.

6/9: فَتَيَمَّمُوا — فَأُمُّوا, as Ibn Masʿūd.

13/16: فَبِمَا نَقْضِهِمْ — فَبِنَقْضِهِمْ. So read by Zaid b. ʿAlī.

38/42: وَٱلسَّارِقُ وَٱلسَّارِقَةُ — وَٱلسَّرِقُ وَٱلسَّرِقَةَ. See also Ibn Masʿūd's reading.

45/49: وَكَتَبْنَا عَلَيْهِمْ — وَأَنْزَلَ ٱللهُ عَلَى بَنِي إِسْرَائِيلَ.
أَنَّ ٱلنَّفْسَ — He repeated this أَنَّ with the following words.
أَنَّ ٱلْجُرُوحَ — وَٱلْجُرُوحَ.
كَفَّارَتُهُ — كَفَّارَةٌ لَهُ.

47/51: وَلْيَحْكُمْ — وَأَنْ لِيَحْكُمْ.

51/56: أَوْلِيَاءَ (first occurrence) — أَرْبَابًا, as read by Ibn ʿAbbās.
فَإِنَّهُ مِنْهُمْ — فَهُوَ مِنْهُمْ, as was read also by Zaid b. ʿAlī.

57/62: وَٱلْكُفَّارَ — وَمِنَ ٱلْكُفَّارِ. See also the reading of Ibn Masʿūd.

60/65: مَنْ غَضِبَ — مَنْ لَعَنَهُ ٱللهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ
ٱللهُ عَلَيْهِمْ وَجَعَلَهُمْ قِرَدَةً وَخَنَازِيرَ.
وَعَبَدُوا ٱلطَّاغُوتَ — وَعَبَدَ ٱلطَّاغُوتَ, but others say he read وَعَبَدَةَ الطَّاغُوتِ or عَبَدُ ٱلطَّاغُوتَ or وَعُبَّادُ ٱلطَّاغُوتِ. See also Ibn Masʿūd's reading in this verse.

69/73: وَٱلصَّابِئُونَ — وَٱلصَّابِئِينَ. So Ibn Masʿūd and others.
إِنَّ — يَا أَيُّهَا. As Ibn Masʿūd. It does not fit with his reading والصابئين and its attribution to Ubai is doubtful.

71/75: تَكُونَ — تَكُونُ, supporting the reading of Abū ʿAmr, Al-Kisāʾī, Ḥamza and Yaʿqūb.

79/82: يَتَنَاهَوْنَ — يَنْتَهُونَ. So Ibn Masʿūd and Zaid b. ʿAlī.

82/85: قِسِّيسِينَ — صِدِّيقِينَ.

89/91: أَيَّامٍ مُتَتَابِعَاتٍ — أَيَّامٍ ذٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ as Ibn Masʿūd, but some said he read أَيَّامٍ مُتَتَابِعَاتٍ فِي كَفَّارَةِ ٱلْيَمِينِ.

102/101: قَوْمٌ بُيِّنَتْ لهم فاصبحوا بِهَا — قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا.

107/106: ٱلْأَوْلَيَانِ — Like ʿAlī he supported TR against the reading ٱلْأَوَّلِينَ.

118: فَعِبَادُكَ — فَإِنَّهُمْ عِبَادُكَ as Ibn Masʿūd.

SŪRA VI

2: فَقَضَى أَجَلاً مُسَمًّى وَأَجَلاً عِنْدَهُ — ثُمَّ قَضَى أَجَلاً وَأَجَلٌ مُسَمًّى عِنْدَهُ.

16: يُصْرَفْ عَنْهُ — يَصْرِفِ ٱللهُ, as Ibn Masʿūd, but some said he read مَنْ يَصْرِفُهُ ٱللهُ.

23: ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ — وما كان لَهُمْ فتنتهم. So Ibn Masʿūd and al-Aʿmash. Others say ثُمَّ مَا كَانَ لَهُمْ.

27: بِـَٔايَاتِ رَبِّنَا أَبَدًا — بِـَٔايَـٰتِ رَبِّنَا.

وَنَحْنُ نَكُونُ — وَنَكُونَ.

فَلَا نُكَذِّبَ — وَلَا نُكَذِّبَ.

52: بِالْغَدَوَاتِ وَالْعَشِيَّاتِ — بِالْغَدَاوَةِ. So Abū'l-Jawzā' and Abū's Sawwār.

57: يَقُصُّ الْحَقَّ — يَقْضِي بِالْحَقِّ. So Ibn Mas'ūd and an-Nakha'ī.

71/70: اسْتَهْوَاهُ الشَّيْطَانُ — اسْتَهْوَتْهُ الشَّيَاطِينَ. As Ibn Mas'ūd and others.

74: ءازَرَ — آزَرُ as read by Ya'qūb, al-Ḥasan and many others, but some say he read يَا آزَرُ.

اتخذتَ مِنْ دُونِ اللَّهِ الِهَةً — أَتَتَّخِذُ أَصْنَامًا ءالِهَةً though some say he merely read اتخذتَ in place of أَتَتَّخِذُ.

91: تَجْعَلُونَهُ and تُبْدُونَهَا and تُخْفُونَ — يَجْعَلُونَهُ and يُبْدُونَهَا and يُخْفُونَ which was the reading of Ibn Kathīr and Abū 'Amr.

93: مِثْلَ مَا — مِثْلُ مَا.

94: فُرَادَى — فُرَادًا. So Abū Ḥaiwa and 'Īsā b. 'Umar ath-Thaqafī.

99: انْظُرُوا — أَنْصِرُوا. So Ibn Mas'ūd.

قِنْوَانٌ — قُنْوَانٌ. So al-A'mash and Abū'l-Mutawakkil.

100: وَخَلَقَهُمْ — وَهُوَ خَلَقَهُمْ. See also Ibn Mas'ūd.

105: دَرَسْتَ — Some say he read as TR, others دَرُسَتْ, others دَرَسَ as Ibn Mas'ūd, and others دَرَسَتْ as Ya'qūb.

109: أَنَّهَا — لَعَلَّهَا. Some say he read مَا أَدْرَاكُمْ لَعَلَّكُمْ instead of وَمَا يُشْعِرُكُمْ أَنَّهَا.

إِذَا جَاءَتْهُمْ لَا يُؤْمِنُونَ — إِذَا جَاءَتْ لَا يُؤْمِنُونَ, but others said إِنْ جَاءَتْكُمْ لَا تُؤْمِنُونَ.

111: قُبُلًا — قَبِيلًا. So read by Ibn Mas'ūd and al-A'mash.

115: مُبَدِّلَ — مُبْدِلَ. So read also by Zaid b. 'Alī.

119: وَإِنَّ كَثِيرًا مِنَ النَّاسِ — وَإِنَّ كَثِيرًا.

123: قَرْيَةٍ بَعَثْنَا فِيهَا أَكَابِرَ — قَرْيَةٍ أَكْبَرَ.

125: يَتَصَاعَدُ — يَصَّعَّدُ. So read by Abū Razīn. See also Ibn Mas'ūd's reading.

138/139: حِجْرٌ — حِرْجٌ. So Ibn Mas'ūd, Ibn 'Abbās and others.

143/144: الْمَعْزِ — الْمِعْزَى.

145/146: طَعِمَهُ — يَطْعَمُهُ. So read by Ibn Mas'ūd.

أَوْ مَا أُهِلَّ — أَوْ فِسْقًا أُهِلَّ.

153/154: وَهَذَا صِرَاطُ رَبِّكَ — وَأَنَّ هَذَا صِرَاطِي. See also Ibn Mas'ūd's reading.

154/155: عَلَى الَّذِي أَحْسَنَ — لِلْمُحْسِنِينَ. See also Ibn Mas'ūd's reading.

158/159: بَعْضُ ءايَاتِ (bis) — آيَةُ. So read by Ibn Mas'ūd and Ja'far aṣ-Ṣādiq.

أَوِ اكْتَسَبَتْ — أَوْ كَسَبَتْ. So read by Ibn Mijlaz and Abū 'l-Mutawakkil.

SŪRA VII

4/3: أَهْلَكْنَاهُمْ فَجَاءَهُمْ بَأْسُهُمْ — أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا.

22/21: أَلَمْ تُنْهَيَا عَنْ تِلْكُمَا — أَلَمْ أَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَأَقُلْ لَكُمَا الشَّجَرَةِ وَقِيلَ لَكُمَا.

25/24: تُخْرَجُونَ — He supported TR against the alternative تَخْرُجُونَ

26/25: ذَٰلِكَ خَيْرٌ — خَيْرٌ. So read also by Ibn Mas'ūd.

وَزِينَةً — وَرِيشًا.

وَلِبَاسُ — وَلُبُوسُ, so read also by Mu'ādh and al-Jaḥdarī.

27/26: هُوَ وَقَبِيلُهُ — He omitted the هُوَ as did Ibn Mijlaz and Muᶜādh.

30/28: تَعُودُونَ فَرِيقَيْنِ — تَعُودُونَ فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ. فَرِيقًا حَقَّ عَلَيْهِ ٱلضَّلَٰلَةُ.

34/32: أَجَلُهُم — آجَالُهُمْ. So read by Ibn Masᶜūd and ᶜĪsā ath-Thaqafī.

35/33: يَأْتِيَنَّكُمْ — تَأْتِيَنَّكُمْ. So read by al-Aᶜraj and al-Ḥasan.

38/36: إِذَا ٱدَّارَكُوا — إِذَا تَدَارَكُوا. So read by Abū Razīn, Ibn Masᶜūd and al-Aᶜmash.

40/38: ٱلْجَمَلُ — Some said he read ٱلْجُمَّلُ as Ibn ᶜAbbās and Ibn Masᶜūd.

لَا تُفَتَّحُ — لَا تُفْتَحُ supporting the reading of Abū ᶜAmr.

47/45: صُرِفَتْ — قُلِبَتْ. So al-Aᶜmash and Ibn Masᶜūd.

لَا تَجْعَلْنَا — عَائِذٌ بِكَ أَنْ تَجْعَلَنَا. So read also by Ibn Mijlaz.

49/47: ٱدْخُلُوا ٱلْجَنَّةَ — دَخَلَ ٱلْجَنَّةَ. So Abū ᶜImrān al-Jawnī.

55/53: إِنَّ ٱللَّهَ لَا يُحِبُّ — إِنَّهُ لَا يُحِبُّ. So Ibn Abī ᶜAbla.

83/81: ٱلْغَٰبِرِينَ — ٱلْغَادِرِينَ. So Abū Rajāᵓ and Abū 'l-Jawzāᵓ.

101/99: جَاءَتْهُمْ — جِيئَتْهُمْ (i.e. Imāla).

105/103: عَلَى أَنْ — بِأَنْ, as read by al-Aᶜmash. See also Ibn Masᶜūd's reading.

117/114: تَلْقَفُ — تَلْقَمُ. See the reading of Saᶜīd b. Jubair.

126/123: تَنْقِمُ — تَنْقَمُ, so read by al-Ḥasan, Abū Ḥaiwa and others.

127/124: يَذَرَكَ — وَقَدْ تَرَكُوكَ أَنْ يَعْبُدُوكَ. See also Ibn Masᶜūd.

128/125: وَٱلْعَٰقِبَةَ — وَٱلْعَاقِبَةَ. So read also by Ibn Masᶜūd.

142/138: أَتْمَمْنَٰهَا — تَمَّمْنَاهَا.

146/143: يَتَّخِذُوهُ (first occurrence) — يَتَّخِذُوهَا. So read by Ibn Abī ᶜAbla.

149/148: رَبُّنَا — He supported TR against the رَبَّنَا of Ḥamza, al-Kisāᵓī and Ibn Masᶜūd.

154/153: سَكَتَ — انشق. See also Ibn Masᶜūd's reading.

170/169: يُمَسَّكُونَ — مَسَّكُوا, though some said he read تَمَسَّكُوا. See Ibn Masᶜūd.

185/184: أَجَلُهُمْ — آجَالُهُمْ. So al-Jaḥdarī.

189: فَمَرَّتْ — فاستمارت. See the reading also of Ibn ᶜAbbās.

190: أَشْرَكَا فِيهِ — جَعَلَا لَهُ شُرَكَاءَ.

191: أَشُرَكَاءَ فِيهِ — أَيُشْرِكُونَ.

201/200: إِذَا طَافَ مِنَ ٱلشَّيْطَٰنِ — إذا مَسَّهُمْ طَٰئِفٌ مِنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا. عليهم طَائِفٌ تَأَمَّلُوا

SŪRA VIII

1: ٱلْأَنْفَالَ — عَنِ ٱلْأَنْفَالِ as read by Ibn Masᶜūd, ᶜIkrima and others.

2: فَزِعَتْ — وَجِلَتْ. See also Ibn Masᶜūd's reading.

19: وَأَنَّ — وَإِنَّ supporting the reading of the Baṣrans and Kūfans.

25: لَتُصِيبَنَّ — لَا تُصِيبَنَّ. So Ibn Masᶜūd.

30: لِيُثْبِتُوكَ — أَوْ يَقْيِدُوكَ. Cf. the reading of Ibn ᶜAbbās.

41/42: فَأَنَّ لِلَّهِ — فَإِنَّ لِلَّهِ. So read also by al-Aᶜmash and Abū ᶜAmr.

42/43: بِٱلْعُدْوَةِ (bis): بِٱلْعِدْوَةِ. So Ibn Kathīr, Abū ᶜAmr and Yaᶜqūb.

44/46: تُرْجَعُ — تُصَارُ. So also in LVII, 5.

73/74: فَسَادٌ كَبِيرٌ — فَسَادٌ عَرِيضٌ.

SŪRA IX

14: وَيَشْفِ — وَيَشْفِ.

24: وَعَشَائِرُكُمْ — وَعَشِيرَتُكُمْ. So read also by al-Ḥasan.

35: ظُهُورُهُمْ — بُطُونُهُمْ.

40: وَجَعَلَ كَلِمَةَ ٱللهِ هِيَ ٱلْعُلْيَا — وَكَلِمَةُ ٱللهِ هِيَ ٱلْعُلْيَا.

47: زَادُوكُمْ — زَادَكُمْ. So read by Ibn Masʿūd and Ibn Abī ʿAbla.

49: سَقَطُوا — سَقَطَ.

57: مُدَّخَلاً — مُتَدَخَّلاً, or some said مندخلا.

لَوَلَّوْا — لَوَالَوْا. So read by al-Ashhab al-ʿUqailī.

يَشْتَدُّونَ — يَجْمَحُونَ.

63/64: يَعْلَمُوا — يَعْلَمْ.

77/78: يَكْذِبُونَ — يُكَاذِبُونَ. So read by Ibn Qais.

90/91: كَذَبُوا — كَذَّبُوا. So al-Ḥasan and others.

91/92: ٱلضُّعَفَاء — ٱلضَّعْفَى as was read by Abū ʿImrān al-Jawnī.

100/101: وَٱلَّذِينَ — He supported TR against ʿUmar who omitted the وَ.

101/102: سَنُعَذِّبُهُمْ — سَتُعَذِّبُهُمْ. See also the reading of Anas.

104/105: يَعْلَمُوا — تَعْلَمُوا. So al-Ḥasan, ʿAlī and Anas.

107/108: وَٱلَّذِينَ ٱتَّقَوا — وَٱلَّذِينَ ٱتَّخَذُوا.

109/110: فَٱنْهَارَ بِهِ — فَٱنْهَارَتْ بِهِ قَوَاعِدُهُ. (Sometimes wrongly given from Ibn Masʿūd).

110/111: حَتَّى تَقَطَّعَ قُلُوبُهُمْ — أَنْ تَقَطَّعَ قُلُوبُهُمْ. Note Ibn Masʿūd's reading.

112/113: ٱلتَّائِبُونَ etc. — ٱلتَّائِبِينَ ٱلْعَابِدِينَ ٱلْحَامِدِينَ ٱلسَّائِحِينَ ٱلرَّاكِعِينَ ٱلسَّاجِدِينَ ٱلْآمِرِينَ بِٱلْمَعْرُوفِ وَٱلنَّاهِينَ. It was so read also by Ibn Masʿūd and al-Aʿmash.

وَٱلْحَافِظُونَ — وَٱلْحَافِظِينَ. As Ibn Masʿūd.

117/118: كَادَ يَزِيغُ — كَادَتْ تَزِيغُ. See also Ibn Masʿūd's reading.

126/127: لَا يَرَوْنَ — لَا تَرَى, as Ibn Masʿūd and al-Aʿmash.

SŪRA X

2: مَا هٰذَا إِلَّا سِحْرٌ — إِنَّ هٰذَا لَسَاحِرٌ.

4: يَبْدَؤُا — بَدَأَ. So read by Ibn Masʿūd.

16/17: مَا أَدْرَٰكُمْ بِهِ وَلَا تَلَوْتُهُ عَلَيْكُمْ — مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَٰكُمْ بِهِ.

21/22: قُلْ يَا أَيُّهَا ٱلنَّاسُ ٱللهُ أَسْرَعُ مَكْرًا — قُلِ ٱللهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا إِنَّ رُسْلَهُ لَدَيْكُمْ, but some for ٱللهُ read انَّ الله.

22/23: حِيطَ — أُحِيطَ. So read by Ibn Masʿūd and Zaid b. ʿAlī.

24/25: زُخْرُفَهَا — زَخَارِفَهَا. So Ibn Masʿūd and ʿĪsā ath-Thaqafī.

وَتَزَيَّنَتْ — وَٱزَّيَّنَتْ. So Ibn Masʿūd and Zaid b. ʿAlī.

جَاءَهُمْ — أَتَاهَا. Note also the reading of Ibn Masʿūd.

بِٱلْأَمْسِ وَمَا أَهْلَكْنَاهَا إِلَّا بِذُنُوبِ أَهْلِهَا — بِٱلْأَمْسِ. Some however, said it followed on عليها and read وَمَا كَانَ ٱللهُ لِيُهْلِكَهَا إِلَّا بِذُنُوبِ أَهْلِهَا. It is also said that here he added a verse — لَوْ أَنَّ لِٱبْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى وَادِيًا ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ٱبْنِ آدَمَ إِلَّا ٱلتُّرَابُ وَيَتُوبُ ٱللهُ عَلَى مَنْ تَابَ.

27/28: يَغْشَى وُجُوهَهُمْ قِطَعٌ مِنَ — أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِنَ ٱللَّيْلِ مُظْلِمًا ٱللَّيْلِ مُظْلِمٌ.

58/59: فَلْيَفْرَحُوا — فَٱفْرَحُوا, as Ibn Masʿūd and others, but some said he read here فَلْتَفْرَحُوا.

تَجْمَعُونَ — يَجْمَعُونَ, the reading of Ibn ʿĀmir, Abū Jaʿfar and al-Ḥasan.

71/72: فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ — فَٱدْعُوا شُرَكَاءَكُمْ ثُمَّ أَجْمِعُوا أَمْرَكُمْ.

81: أَتَيْتُمْ — جِئْتُمْ.

سِحْرٌ — ٱلسِّحْرُ. So Ibn Masʿūd.

92: نُنَجِّيكَ — نُنْجِيكَ, as read by Ibn as-Samaifa' and Ibn Mas'ūd.

بِبَدَنِكَ — بِبَدَائِكَ as Ibn Mas'ūd and others, but some say he read بِبَدَنِكَ وَذِرْعِكَ وَجَوْشَنِكَ ثُمَّ نُلْقِيكَ عَلَى شَاطِئِ ٱلْبَحْرِ.

لِمَنْ خَلْفَكَ — لِمَنْ خَلَقَكَ. So Mu'ādh and Ibn as-Samaifa'.

98: فَلَوْ لاَ — فَهَلاَّ. So read by Ibn Mas'ūd.

SŪRA XI

3: وَإِنْ تَوَلَّوْا — فَإِنْ تَوَلَّيْتُمْ.

7/10: قُلْتَ إِنَّكُمْ — قُلْتَ بِأَنَّكُمْ. Also al-A'mash.

13/16: بِعَشْرِ سُوَرٍ — بِسُوَرٍ. So read by Ibn Mas'ūd.

16/19: بَٰطِلٌ — بَاطِلاً. So Ibn Mas'ūd, but some say he read وَبَاطِلاً وَحَبِطًا.

28/30: فَعُمِّيَتْ — فَعَمَّاهَا. [Sometimes mistakenly given from Ibn Mas'ūd].

أَنُلْزِمُكُمُوهَا — أَنُلْزِمُكُمُوهَا مِنْ شَطْرِ أَنْفُسِنَا, though some said he read قُلُوبِنَا instead of أَنْفُسِنَا.

49/51: مِنْ قَبْلِ هٰذَا — مِنْ قَبْلِ هٰذَا ٱلْكِتَابِ. See also Ṭalḥa and Ibn Mas'ūd.

50/52: غَيْرُهُ — غَيْرُ ٱللَّهِ.

71/74: فَضَحِكَتْ — فَضَحِكَتْ وَهُوَ جَالِسٌ.

72/75: شَيْخًا — شَيْخٌ. So Ibn Mas'ūd and al-A'mash.

76/78: جَآءَ — جَيْأَ [i. e. Imāla].

78/80: ٱلسَّيِّئَاتِ — ٱلْخُبْثَ, see also Ibn Mas'ūd's reading.

Some say he added to the verse النبى اولى بالمؤمنين من انفسهم وازواجه امهاتهم وهو اب لهم, but this probably refers to XXXIII, 10.

81/83: إِلاَّ ٱمْرَأَتَكَ — إِلاَّ ٱمْرَأَتُكَ supporting the Meccan and Baṣran reading.

100/102: قَائِمٌ وَحَصِيدٌ — قَائِمًا وَحَصِيدًا. So read by Ja'far b. Mḥd and Ibn Dharr.

102/104: إِذَا — إِذْ as read by Ṭalḥa.

104/106: لِأَمَدٍ — لِأَجَلٍ. So read by Abū Rajā'.

105/107: يَأْتِ — يَأْتِي, as was read by Qālūn, al-Kisā'ī and Ibn Kathīr, others يَأْتُونَ as Ibn Mas'ūd, and for نَفْسٌ he read دَابَّةٌ مِنْهُمْ.

111/113: وَإِنَّ كُلاًّ — إِنْ كُلٌّ, as al-Ḥasan and Abān, but some said he read كَلٌّ, others say وَإِنْ مِنْ كُلٍّ إِلاَّ, and others that like Ibn Mas'ūd he read here إِنْ كُلٌّ إِلاَّ.

لَيُوَفِّيَنَّهُمْ — لَمَّا لَيُوَفِّيَنَّهُمْ.

113/115: وَلاَ تَرْكَنُوا إِلَى ٱلَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ ٱلنَّارُ — وَلاَ تَكُونُوا مَعَ ٱلَّذِينَ ظَلَمُوا فَتَمَاسَّكُمُ ٱلنَّارُ. So Ibn Qais.

116/118: بَقِيَّةٍ — بَقِيَّةٍ, as Ibn Mas'ūd, but others said he read بقية واحلام.

SŪRA XII

6: كَذَلِكَ — وَكَذَٰلِكَ without the و.

7: عِبْرَةٌ — ءَايَٰتٌ.

10: غَيَٰبَتِ — غَيْبَةِ. So read by al-Jaḥdarī.

11: تَأْمَنَّا — تَأْمَنَّا, as read by al-A'mash and al-Ḥasan, though some said he read تَئْمَنَّا.

12: يَرْتَعْ — يُرْتَعْ. So read by Abū Nahīk and Ibn Abī 'Abla.

15: غَيَٰبَتِ — غَيْبَةِ, as in v. 10.

18: فَصَبْرٌ جَمِيلٌ — فَصَبْرًا جَمِيلاً. So read by Ibn Mas'ūd and 'Isā ath-Thaqafī.

23: تَرَّعَتِ — وَغَلَّقَتِ.

هَا أَنَا لَكَ — هَيْتَ لَكَ. So read by ʿAlī and Muʿādh al-Qāriʾ.

31: حَاشَ لِلَّهِ — حَاشَا ٱللهِ or حَاشَى ٱللهِ as Ibn Masʿūd, though some say he read حَاشَا لِلَّهِ as Abū ʿAmr and al-Yazīdī, and others that he read حَاشَا ٱللهَ.

بِشرًا — بَشَرًا. So Abū 'l-Jawzāʾ and others. See also Ibn Masʿūd.

33: أَصُبُّ — أَصْبُبْ. So Ibn as-Samaifaʿ and Ibn Masʿūd.

وَأَكُونُ — وَاكُنْ so Ibn Abī ʿAbla and Abū ʿImrān.

45: أُنَبِّؤُكُمْ — آتِيكُمْ. So read by al-Ḥasan.

47: فِي سُنْبُلِهِ — فِي سُنْبُلِهِ فَإِنَّهُ أَبْقَى لَهُ as Ibn Masʿūd.

49: يَعْصِرُونَ — تُعْصَرُونَ as Abū'l-Mutawakkil.

63: نَكْتَلْ — يُكَالْ.

64: خَيْرٌ حَافِظًا — خَيْرٌ حَافِظِ So al-Aʿmash.

72: صُوَاعَ — صِيَاعَ, though others say he read صوغَ as Ibn Yaʿmar. See also Ibn Masʿūd's reading

76: وِعَاءِ — إِعَاءِ. So read also by Saʿīd b. Jubair.

78: شَيْخًا كَبِيرًا وَقَدْ أَخَذَ مِيثَاقَنَا عَلَيْهِ — شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ فَخُذْ أَيَّنَا شِئْتَ دَعْ لَنَا.

81: شَهِدْنَا عَلَيْهِ — شَهِدْنَا عَلَيْهِ.

87: رَوحِ (bis) — رَحْمَةِ. See also Ibn Masʿūd's reading.

90: أَئِنَّكَ أَوَ أَنْتَ — ءَإِنَّكَ لَأَنْتَ.

94: فَصَلَتِ — فَصَلَ. See also the reading of Ibn ʿAbbās.

100/101: عَلَى ٱلسَّرِيرِ — عَلَى ٱلْعَرْشِ.

سُجَّدًا — سَاجِدِينَ.

110: كُذِبُوا — Like Ibn Masʿūd he agreed with the Kūfans here against the alternative reading كُذِّبُوا.

SŪRA XIII

1: أُوحِيَ — أُنْزِلَ.

2: تَرَوْنَهَا — تَرَوْنَهُ.

4: يَسْقِيهَا مِنْ مَاءٍ وَاحِدٍ — يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ وَيُفَضِّلُ بَعْضُهَا عَلَى بَعْضٍ. So read by Ibn Masʿūd and Ibn Qais.

8/9: تَضَعُ — تَغِيضُ.

10/11: سَوَاءٌ عَلَى ٱللهِ — سَوَاءٌ مِنْكُمْ.

11/12: مُعَقِّبَاتٌ — مَعَاقِبُ as an-Nakhaʿī, though some said he read مُعَقِّبَاتٌ and others مَعَاقِيبُ as Ibn Masʿūd.

وَرَقِيبٌ مِنْ خَلْفِهِ — وَمِنْ خَلْفِهِ, though some said he read وَرُقَبَاءَ مِنْ خَلْفِهِ.

14/15: يَدْعُونَ — تَدْعُونَ. So Abū 'l-Mutawakkil.

16/17: قَالُوا ٱللهُ قُلْ — قُلِ ٱللهُ قُلْ. So read also by Ibn Masʿūd.

17/18: يُوقِدُونَ —. He supported TR against the alternative تُوقِدُونَ.

19: أَوَمَنْ — أَفَمَنْ, as Ibn Masʿūd and Zaid b. ʿAlī.

26: يَبْصُطُ — يَبْسُطُ. See also Ibn Masʿūd's reading.

30/29: وَمَا أَرْسَلْتُ مِنَ ٱلرُّسُلِ وَأَنْزَلْتُ عَلَيْهِمْ مِنَ ٱلْكُتُبِ إِلَّا بِلُغَةِ قَوْمِهِمْ لِيَتْلُونَهَا عَلَيْهِمْ وَيُبَيِّنُونَهَا لَهُمْ فَضَلَّ ٱللهُ.

31: دَارِهِمْ — دِيَارِهِمْ as Ibn Masʿūd.

33: وَصَدُّوهُمْ — وَصَدُّوا as Abū ʿImrān, but others said وَصَدَّهُمْ.

35: مَثَلُ — مِثَالُ, as read by as-Sulamī and some said Ibn Masʿūd.

36: وَٱلَّذِي أَنْزَلْنَا — وَٱلَّذِينَ ءَاتَيْنَاهُمُ ٱلْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ ٱلْكِتَابِ فِيهِ لُغَاتٌ مُخْتَلِفَاتٌ وَٱلَّذِينَ آمَنُوا يَفْرَحُونَ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ as read also by Ibn Masʿūd.

42: ٱلْكُفَّارُ — ٱلَّذِينَ كَفَرُوا. See also Ibn Masʿūd's reading.

43: وَمَنْ عِنْدِهِ عِلْمُ ٱلْكِتَابِ — وَمَنْ عِنْدَهُ عِلْمُ ٱلْكِتَابِ.

SŪRA XIV

5: نِعَمَ ٱللهِ إِنَّ فِى ذٰلِكَ — إِنَّ فِى ذٰلِكَ.

26/31: وَضَرَبَ ٱللهُ مَثَلاً كَلِمَةً خَبِيثَةً — وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ.

37/40: إِنَّكَ أَسْكَنْتَ — إِنِّى أَسْكَنْتُ.

أَفْئِدَةٌ — إِفَادَةٌ. So Ibn Mijlaz and Zaid b. ʿAlī.

41/42: لِوَالِدَىَّ — لِأَبَوَىَّ but others say لِوَلَدَىَّ as al-Ḥasan b. ʿAlī.

46/47: وَلَوْ لاَ كَلِمَةُ ٱللهِ لَزَالَ مِنْ — وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ مَكْرِهُمُ ٱلْجِبَالُ but others say he read وَإِنْ كَادَ مَكْرُهُمْ. See also the reading of Ibn Masʿūd.

SŪRA XV

7: لَوْمَا — لَوْ لاَ. So Ibn Abī ʿAbla and Ibn Dharr.

14: فَظَلُّوا — لَظَلُّوا. So read by Ibn Masʿūd.

15: سُكِّرَتْ — سُحِرَتْ. So read by Ibn Masʿūd and Abān b. Taghlib.

53: تَوْجَلْ — تَخَفْ.

86: ٱلْخَلَّاقُ — ٱلْخَالِقُ. So read by Zaid b. ʿAlī, al-Aʿmash and al-Jaḥdarī.

SŪRA XVI

8: وَزِينَةً — زِينَةً without و. So Abū Razīn and Ibn as-Samaifaʿ.

10: شَجَرٌ — شِجَرٌ.

11: يُنْبِتُ — يَنْبُتُ, which necessitates الزرعُ and الزيتونُ and ٱلنَّخِيلُ and ٱلْأَعْنَابُ.

26/28: وَلَمْ يَعْلَمِ ٱلَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى ٱللهُ بَيْتَهُمْ — فَأَتَى ٱللهُ بُنْيَانَهُمْ or some said he read وَلَمْ يَعْلَمِ ٱلَّذِينَ آمَنُوا فَأَتَى ٱللهُ بَيْتَهُمْ.

ٱلسُّقُفُ — ٱلسُّقُفُ (plu.). So Ibn Muḥaiṣin.

30/32: خَيْرًا — خَيْرٌ. So read also by Zaid b. ʿAlī.

37/39: لاَ هَادِىَ لِمَنْ يُضِلُّ or لاَ يَهْدِى مَنْ يُضِلُّ — لاَ هَادِىَ لِمَنْ أَضَلَّ and some said he read لاَ هَادِىَ لِمَنْ أَضَلَّ ٱللهُ. See also Ibn Masʿūd.

41/43: فَتَنُوا — ظَلَمُوا, so Ibn Masʿūd and Abū 'l-Barhashīm.

54/56: إِذَا ٱنْكَشَفَ — إِذَا كَشَفَ. As read also by Abū 'l-Mutawakkil.

59/61: أَيُمْسِكُهَا and يَدُسُّهُ — أَيُمْسِكُهُ and يَدُسُّهَا. So al-Jaḥdarī.

62/64: مُفْرَطُونَ — مُفَرِّطُونَ.

78/80: أُمَّهَاتِكُمْ — إِمْهَاتِكُمْ, the reading of al-Kisāʾī.

80/82: ظَعْنِكُمْ — ظَعْنِكُمْ, supporting the Ḥijāzī and Baṣran reading.

84/86: نَبْعَثُ — يَبْعَثُ.

112/113: لِبَاسَ ٱلْخَوْفِ وَٱلْجُوعِ — لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ. So Ibn Masʿūd.

SŪRA XVII

4: عُلُوًّا — عِلِيًّا as Ibn Masʿūd and Zaid b. ʿAlī.

5: عُبَّادًا — عِبَادًا as Ibn Masʿūd and Ibn Qais.

7: لِيَسُوءُوا — لِنَسُوءَنَّ as read by ʿAlī, but others said لِيَسُوأَنْ others لِيَسُوءُنَّ others لِنَسُوءَا others لِيُسِيءَ and others لِيُسِى.

وُجُوهَهُمْ — وُجُوهَكُمْ. So read by Ibn Qais and Abū Nahīk.

12/13: مُبْصِرَةً — مَبْصَرَةً, so in v. 61 and in XXVII, 13. So read by Zaid b. ʿAlī.

13/14: نُخْرِجُ لَهُ — يَقْرَأُهُ, though others said يَقُودُهُ followed by كِتَابٌ.

طَائِرَهُ — طَيْرَهُ. So al-Ḥasan.

16/17: بَعَثْنَا أَكَابِرَ مُجْرِمِيهَا فَمَكَرُوا — أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا though some say he read only بَعَثْنَا instead of أَمَرْنَا and others say he read بَعَثْنَا فِيهَا أَكَابِرَ مُجْرِمِيهَا.

23/24: وَقَضَى — وَوَصَّى as Ibn Masʿūd.

31/33: فَلْيَهُمْ — قَتْلَهُمْ.

32/34: فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلاً إِلاَّ مَنْ تَابَ فَإِنَّ — فَحْشَةً وَسَاءَ سَبِيلاً فَاحِشَةً for فُحْشَةً though some said اللهَ كَانَ غَفُورًا رَحِيمًا.

33/35: لاَ يُسْرِفْ فِي الْقَتْلِ إِنَّهُ — يُسْرِفُوا, but some say that he read لاَ تُسْرِفُوا فِي الْقَتْلِ إِنَّ وَلِيَّهُ كَانَ مَنْصُورًا كَانَ مَنْصُورًا.

38/40: سَيِّئَهُ — سَيِّئَاتُهُ. See also Ibn Masʿūd's reading.

44/46: تُسَبِّحُ لَهُ — تُسَبِّحُهُ. See also the reading of Ibn Masʿūd.

68/70: يَخْسِفَ — نَخْسِفَ as Ibn Kathīr and Abū ʿAmr, and thus also نُرْسِلَ and نُعِيدَكُمْ and فَنُرْسِلَ and فَنُغْرِقَكُمْ.

69/71: حِجَارَةً مِنَ الرِّيحِ — قَاصِفًا مِنَ الرِّيحِ.

71/73: بِإِمَامِهِمْ — بِكِتَابِهِمْ. So Ibn Masʿūd and al-Ḥasan.

76/78: يَلْبَثُونَ — يَلْبَثُوا. So read also by Ibn Masʿūd.

80/82: مُدْخَلَ — مَدْخَلَ, as the reading of ʿAlī, al-Ḥasan and others.

93/95: مِنْ زُخْرُفٍ — مِنْ ذَهَبٍ as Ibn Masʿūd.

102/104: وَإِنْ إِخَالُكَ يَا فِرْعَوْنُ لَمَثْبُورًا — وَإِنِّي لأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا.

106/107: فَرَقْنَاهُ — فَرَّقْنَاهُ, so Ibn Masʿūd, Ibn ʿAbbās, Ibn Muḥaiṣin and others, while some say he added عَلَيْكَ.

SŪRA XVIII

17/16: تَزْوَرُ — تَزْوِيرُ. So Muʿādh and Ibn as-Samaifaʿ.

25/24: ثَلَثَ مِائَةٍ سِنِينَ — ثَلَثَ مِائَةِ سَنَةٍ. So read by Ibn Masʿūd.

27/26: لاَمُبَدِّلَ — لاَمُبْدِلَ, as read also by Zaid b. ʿAlī.

34/32: وَآتَيْنَاهُ ثَمَرًا كَثِيرًا — وَكَانَ لَهُ ثَمَرٌ.

37/35: يُحَاصِمُهُ — يُحَاوِرُهُ.

38/36: لَكِنْ أَنَا هُوَ اللهُ رَبِّي — لَكِنَّا هُوَ اللهُ رَبِّي as al-Ḥasan. See also Ibn Masʿūd's reading.

44/42: اَلْحَقِّ لِلّهِ — لِلّهِ اَلْحَقِّ.
اَلْوَلاَيَةُ — اَلْوَلاَيَةُ, supporting the Kūfan reading.

45/43: تَذْرُوهُ — تُذْرِيهِ, as Ibn Masʿūd and Ibn ʿAbbās.

47/45: سُيِّرَتِ الْجِبَالُ — سَيَّرَ الْجِبَالَ.

53/51: مُوَاقِعُوهَا — مُوَاقِعُوهَا فِيهَا.

55/53: قُبُلاً — قَبِيلاً. So read by Ṭalḥa b. Muṣarrif.

59/58: تِلْكَ الْقُرُونُ الْخَالِيَةُ — تِلْكَ الْقُرَى. So read by Ibn Masʿūd and Ibn Qais.
لِيَوْمِ هَلاَكِهِمْ — لِمَهْلِكِهِمْ.

63/62: ان أَذْكُرَ له — أَنْ أَذْكُرَهُ.

71/70: لِتُغْرِقَ أَهْلَهَا — لِيَغْرَقَ أَهْلُهَا, the reading of Ḥamza and al-Kisāʾī.

76/75: أَعْنْ — إِنْ.
لَدُنِّي —. He agreed with TR against the reading لَدُنِي.
عُذْرِي — عُذْرًا.
تُصَاحِبْنِي — تَصْحَبْنِي. So Ibn Abī ʿAbla and Yaʿqūb.

77/76: يُضَيِّفُوهُمَا. He agreed with TR against the alternative يُضِيفُوهُمَا.
يَنْقَضَّ — يَنْقَضَ. As was read by Ibn Masʿūd and al-Aʿmash.
فَأَقَامَهُ — فهدمه ثُمّ قعد يبنيه.
لَأُوتِيتَ — لَاتَّخَذْتَ, though some said he read لَتَخِذْتَ. See Ibn Masʿūd.

78/77: هٰذَا اَلْفِرَاقُ بَيْنِي وَبَيْنَكَ — هٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ. So read by Ibn Masʿūd.

79/78: أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ — وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ, though some mention only the variant سَفِينَةٍ صَالِحَةٍ where he agrees with Ibn Masʿūd, but others said he read سَفِينَةٍ صَحِيحَةٍ.

80/79: فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ — فَكَانَ أَبَوَاهُ.

فَخَافَ رَبُّكَ — فَخَشِينَا. So read by Ibn Masʿūd.

85/83: فَأَتْبَعَ —. He supported TR as being the Kūfan and Syrian reading.

86/84: حَمِئَةٍ —. He agreed with TR against the alternative حَامِيَةٍ.

87/86: إِلَى رَبِّهِ فِي مَنْ تَبِعَهُ فَنُعَذِّبُهُ عَذَابًا — إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا نُكْرًا ثُمَّ اتَّبَعَ ذُو الْقَرْنَيْنِ الشَّمْسَ سَبَبًا.

96/95: الصَّدَفَيْنِ — الصُّدُفَيْنِ supporting the Syrians, Meccans and Basrans.

98/97: نِعْمَةٌ — رَحْمَةٌ.

105: نُقِيمُ — يُقَامُ which necessitates a following وَزْنٌ.

109: مَدَدًا — مِدَادًا. So read by Ibn Masʿūd and others.

SŪRA XIX

2/1: ذَكَرَ رَحْمَةَ رَبِّكَ عَبْدَهُ — ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ. See Ibn Masʿūd.

4/3: الرَّأْسُ شَيْبًا — He agreed with Abū ʿAmr in the *idghām* here.

6: يَرِثُنِي وَيَرِثُ — يَرِثُنِي وَأَرِثُ.

8/9: عِتِيًّا — عُسِيًّا as Mujāhid and Ibn ʿAbbās. See also Ibn Masʿūd.

23: فَلَمَّا أَجَاءَهَا — فَأَجَاءَهَا.

24: فَنَادَاهَا مِنْ تَحْتِهَا — فَخَاطَبَهَا مَنْ تَحْتَهَا. So read by Anas and Ibn Masʿūd.

25: تُسَاقِطْ — تَسْقُطْ. So read by Zaid b. ʿAlī and Abū Ḥaiwa, but others say he read يَسْقُطْ.

رُطَبًا جَنِيًّا — ثَمَرًا بَرِيًّا. So Abū 'l-Mutawakkil.

26/27: صَوْمًا — صَوْمًا صَمْتًا or وَصَمْتًا صَوْمًا as read by Anas.

27/28: يَا مَرْيَمُ — يَا ذَا الْمَهْدِ.

28/29: أَبَا سَوْءٍ — امْرَأَ سَوْءٍ.

29/30: قَالُوا يَا ذَا الْمَهْدِ كَيْفَ — قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا يَتَكَلَّمُ صَبِيًّا.

34/35: الَّذِي كَانَ النَّاسُ فِيهِ — الَّذِي فِيهِ.

قَوْلَ الْحَقِّ — قِيلَ اللهِ الْحَقِّ. See also Ibn Masʿūd and al-Aʿmash.

36/37: وَإِنَّ — إِنَّ without the وَ.

40/41: نَرِثُ — نَوَرِّثُ. See also the reading of Ibn Masʿūd. Others say he read وُرِّثَ الْأَرْضِ. See also Ibn Khuthaim.

46/47: لَأَرْجُمَنَّكَ — لَأَقْتُلَنَّكَ, as also Ibn Khuthaim.

64/65: وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ — وَمَا يَتَنَزَّلُ إِلَّا بِقَوْلِ رَبِّكَ. So Ibn Khuthaim, and Abū Mijlaz.

66/67: لَسَوْفَ أُخْرَجُ — لَسَأُخْرَجُ. So Ṭalḥa b. Muṣarrif.

67/68: يَذْكُرُ — يَتَذَكَّرُ. So read by Abū Nahīk and Abū'l-Mutawakkil.

69/70: عِتِيًّا — as in v. 9. (?)

71/72: مِنْكُمْ — مِنْهُمْ. So read by Ibn ʿAbbās, ʿIkrima, Ibn Fā'id and others.

72/73: ثُمَّ — ثَمَّ, so read by Ibn Masʿūd and others.

نُنَجِّي — نُنْجِي. So read by ʿAlī, Ibn as-Samaifaʿ and Abū Rajā'.

74/75: وَرِيًّا — وَرِءْيًا, but others said وَزِيًّا. See also Ibn Masʿūd's reading.

77/80: أَفَرَأَيْتَ الَّذِي كَذَّبَكَ — أَفَرَءَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ وَجَحَدَ بِآيَاتِنَا وَقَالَ. See also Ibn Masʿūd's reading.

78/81: أَطَّلَعَ الْغَيْبَ — أَعَلِمَ الْغَيْبَ.

93/94: إِلَّا آتِي — لَمَّا آتِي as Ibn Masʿūd.

SŪRA XX

1: طه — طٰهَا.

4/3: تَنْزِيلاً — تَنَزُّلٌ. So read also by Ibn Abī ʿAbla and Ibn Dharr. Others say he read تَنْزِيلٌ. So Ibn Abī ʿAbla.

6/5: مَا (quater) — مَنْ. So read also by Ibn Qais.

13: وَأَنَا ٱخْتَرْتُكَ — وَأَنِّي ٱخْتَرْتُكَ. Others say he read وَأَنَّنِي, as read by Ibn Qais and Abū Shaikh.

14: لِذِكْرِى — لِلذِّكْرَى. So read by Ibn as-Samaifaʿ and as-Sulamī.

15: أُخْفِيهَا — أُخْفِيهَا مِنْ نَفْسِى, but some said اخْفِيهَا مِنْ نَفْسِى فَكَيْفَ أُظْهِرُكُمْ عَلَيْهَا. See also Ibn Masʿūd's reading.

18/19: مَآرِبُ — عَجَائِبُ. So read by Abū 'l-Mutawakkil.

21/22: سَنُعِيدُهَا سِيرَتَهَا — إِنَّا سَنُعِيدُهَا كَسِيرَتِهَا, as Ibn Masʿūd.

31, 32/32, 33: In his Codex these verses occurred in the reverse order, which involved the reading of وَٱشْدُدْ.

36: أُعْطِيتَ — أُوتِيتَ.

40/41: فَرَجَعْنَاكَ — فَرَدَدْنَاكَ.

60, 61/62, 63: He read these verses فَرَجَعَ فِرْعَوْنُ فَجَمَعَ سِحْرَهُ ثُمَّ أَتَى * قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لاَ تَقُولُوا عَلَى ٱللهِ ٱلْكَذِبَ. So read also by Ibn Masʿūd.

63/66: إِنْ هَذَانِ لَسَاحِرَانِ — إِنْ ذَانِ إِلاَّ سَاحِرَانِ. See also Ibn Masʿūd's reading.

قَالُوا — He omitted the word, as did Ibn Khuthaim.

يَذْهَبَا بِٱلطَّرِيقَةِ — وَيَذْهَبَا بِطَرِيقَتِكُمْ.

72/75: لَنْ نُؤْمِنَ بِكَ وَنُؤْثِرَكَ عَلَى مَا — لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ ٱلْبَيِّنَاتِ رَأَيْنَا مِنَ ٱلْبَيِّنَاتِ. So read also by Ibn Masʿūd.

81/83: إِنْ شَاءَ ٱللهُ لاَ يَحِلَّنَّ عَلَيْكُمْ غَضَبِى — فَيَحِلَّ عَلَيْكُمْ غَضَبِى. So read also by Ibn Masʿūd.

86/89: يَحِلَّنَّ — يَحِلَّ. See also the reading of Ibn Khuthaim.

96: فَقَبَضْتُ قَبْضَةً — فَقَبَصْتُ قَبْصَةً. So read by Ibn Masʿūd and Ibn az-Zubair.

97: ظَلْتَ — ظَلِلْتَ. See also Ibn Masʿūd's reading.

لَنَذْبَحَنَّهُ ثُمَّ لَنُحَرِّقَنَّهُ — لَنُحَرِّقَنَّهُ. See also Ibn Masʿūd's reading.

108/107: فَلاَ يَنْطِقُونَ — فَلاَ تَسْمَعُ.

118/116: تَجُوعَ — تُجَاعَ. So read by Ibn Qais.

تَعْرَى — تُعْرَى. So read by Ibn Qais.

SŪRA XXI

4: قُلْ رَبِّى يَعْلَمُ ٱلسِّرَّ — قَلَ رَبِّى يَعْلَمُ ٱلْقَوْلَ. So read also by Ibn Masʿūd.

30/31: رَتْقًا — رَتَقًا. So Zaid b. ʿAlī, Ibn Abī ʿAbla and others.

32/33: ءَايَاتِهَا — آيَاتِنَا.

47/48: جِئْنَا — أَتَيْنَا. See also Ibn Masʿūd's reading.

77: عَلَى ٱلْقَوْمِ — مِنَ ٱلْقَوْمِ.

79: فَفَهَّمْنَاهَا — فَأَفْهَمْنَاهَا. So Muʿādh and ʿIkrima.

92: أُمَّةً وَاحِدَةً — أُمَّةً وَاحِدَةً. So al-Ḥasan and many others.

98: حَطَبُ — حَصَبُ, the reading of ʿAlī and ʿĀ'isha.

112: يَصِفُونَ — تَصِفُونَ, which was the reading of Ibn Dhakwān and al-Aʿmash.

رِبِّى أَحْكَمُ — رَبِّ ٱحْكُمْ. So Ibn ʿAbbās, ʿIkrima and others.

SŪRA XXII

5: نُقِرُّ — نَقَرُّ. So read by Yaʿqūb and Abū 'l-Mutawakkil.

7: بَاعِثٌ — يَبْعَثُ. So Ibn Khuthaim.

20/21: يُصْهَرُ — يُصَهَّرُ. So al-Ḥasan.

22: أُعِيدُوا — زِيدُوا. So Ibn Qais and Abū Ḥaṣīn.

23: وَلَوْلَوْا — وَلَّى, as read by Ibn ʿAbbās, Abū Nahīk and aḍ-Ḍaḥḥāk.

27/28: رِجَالاً — رُجَّالاً. So read by Ibn as-Samaifaʿ and others, or رُجَّالاً as Zaid b. ʿAlī, Ibn Abī ʿAbla and others.

36/37: صَوَافَّ — صَوَافِيَ. So read by al-Ḥasan and Mujāhid. See Ibn Masʿūd.

40/41: صَلَوَاتٌ — صِلْوَاتٌ. See also Ṭalḥa's reading.

51/50: مُعَاجِزِينَ — مُعَجِّزِينَ, and also in XXXIV, 5, 38/37. It was the Meccan and Baṣran reading.

52/51: وَلَا نَبِيٍّ — وَلَا بَيِّ مُحَدَّثٍ. Also read by Abū 'l-Mutawakkil.

78/77: هُوَ — ٱللهُ.

SŪRA XXIII

1: أَفْلَحَ — أُفْلِحَ. So read by Ṭalḥa b. Muṣarrif.

2: صَلَاتِهِمْ — صَلَوَاتِهِمْ, as Zaid b. ʿAlī.

9: صَلَوَاتِهِمْ — صَلَاتِهِمْ, supporting the Kūfan reading.

20: تَنْبُتُ بِالدُّهْنِ — تُنْبِتُ or تُنْبِتُ بِالدُّهْنِ, supporting the reading of the Meccans and Baṣrans. See also Ibn Masʿūd's reading.

سِينَاءَ — سَيْنَاءَ which was the Ḥijāzī and Baṣran reading.

29/30: مُنْزَلاً مُبَارَكًا — مَنَازِلَ مُبَارَكَةً. So read also by Zaid b. Aslam and others.

36/38: هَيْهَاتَ (bis) — هَيْهَاتًا. So read by ʿIsā ath-Thaqafī.

37/39: نَمُوتُ وَنَحْيَا — نَحْيَا وَنَمُوتُ. So Ibn Masʿūd.

52/54: أُمَّةٌ وَاحِدَةٌ — أُمَّةٌ وَاحِدَةٌ. So read by Ibn Abī Isḥāq.

54/56: غَمْرَتِهِمْ — غَمَرَاتِهِمْ. So read by ʿAlī and others.

63/65: غَمْرَةٍ — غَمَرَاتٍ. So read by Ibn Masʿūd also.

67/69: سُمَّرًا — سَامِرًا, so Ibn Masʿūd, Ṭālḥa and others.

71/73: أَتَيْنَاهُمْ — بَلْ أَتَيْتُهُمْ. Also read thus by al-Ḥasan and others.

بِذِكْرَاهُمْ — بِذِكْرِهِمْ. So Abū Mijlaz.

97/99: أَعُوذُ — عَائِذًا. So also in v. 100.

99/101: جَاءَ — حَضَرَ as the reading of Ibn Masʿūd.

106/108: قَالُوا رَبَّنَا — قَالُوا بَلْ رَبَّنَا. So Ṭalḥa and Ibn Khuthaim.

109/111: أَنَّهُ — إِنَّهُ. Others, however, said he read إِنْ.

112/114: كَمْ لَبِثُوا — كَمْ لَبِثْتُمْ.

117: عِنْدَ رَبِّكَ — عِنْدَ رَبِّهِ.

SŪRA XXIV

1: فَرَضْنَاهَا — فَرَّضْنَاهَا, supporting the Meccan and Baṣran reading. See also Ibn Masʿūd.

3: حَرَّمَ ٱللهُ ذٰلِكَ — وَحُرِّمَ ذٰلِكَ. So Abū 'l-Mutawakkil.

15/14: تَتَلَقَّوْنَهُ — تَلَقَّوْنَهُ. See also Ibn Masʿūd's reading. Others said تَلِقُونَهُ, a reading given from ʿĀ'isha.

22: وَلْتَعْفُوا وَلْتَصْفَحُوا — وَلْيَعْفُوا وَلْيَصْفَحُوا. So Ibn Qais and Abū ʿImrān.

27: تُسَلِّمُوا وَتَسْتَأْنِسُوا — تَسْتَأْنِسُوا وَتُسَلِّمُوا though some said تُسَلِّمُوا وَتَسْتَأْنِسُوا omitting عَلَى أَهْلِهِ. See also Ibn Masʿūd's reading.

31: غَيْرِ — غَيْرَ supporting the Damascus reading.

35: نُورِ ٱلْمُؤْمِنِ — نُورِهِ, though others said نُورِ مَنْ آمَنَ بِٱللهِ or نُورِ مَنْ آمَنَ بِهِ and others نُورِ ٱلْمُؤْمِنِينَ. See also Ibn Masʿūd's reading.

تَمْسَسْهُ — تَمَسَّهُ. Similarly read by Ibn Masʿūd.

نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ — نَوَّرَ ٱلسَّمَٰوَاتِ وَٱلْأَرْضَ. So Zaid b. ʿAli.

يُوقَدُ — وَقَدَ. See also Ibn Masʿūd.

36: يُسَبِّحُ — تَسَبَّحَ. So read by al-Jaḥdarī and Ibn Yaʿmar. See Ibn Masʿūd.

37: تَتَقَلَّبُ — تَتَقَلَّبُ. See also Ibn Masʿūd's reading.

41: صَٰفَّٰتٍ — مصْفُوفَاتٍ. Similarly read by Ibn Masʿūd.

بَصِيرٌ بِمَا تَفْعَلُونَ — عَلِيمٌ بِمَا يَفْعَلُونَ.

45/44: عَلَى أَرْبَعٍ —. He added وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَكْثَرَ.

55/54: He read the verse ٱلَّذِينَ ءَامَنُوا بِأَنَّهُمْ يَرِثُونَ ٱلْأَرْضَ وَلَيُمَكِّنَنَّ omitting مِنْكُمْ وَعَمِلُوا ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِنْ قَبْلِهِمْ.

60/59: مِنْ ثِيَابِهِنَّ — مِنْ ثِيَابِهِنَّ, but some say جِلَابِيبِهِنَّ. See Ibn Masʿūd.

SŪRA XXV

1: عَلَى عَبْدِهِ لِيَكُونَ — عَلَى نَبِيِّهِ وَأَهْلِ بَيْتِهِ مِنْ ذُرِّيَّتِهِ ٱلَّذِينَ وَرِثُوا عِلْمَ ٱلْكِتَابِ مِنْ بَعْدِهِ لِيَكُونُوا. So read also by Ibn Masʿūd.

نَزَّلَ — أَنْزَلَ. So read also by al-Ḥasan.

13/14: مُقَرَّنِينَ — مُقَرَّنُونَ. So read by Muʿādh b. Jabal and others.

25/27: نُزِّلَتِ ٱلْمَلَٰٓئِكَةُ — وَنُنْزِلُ ٱلْمَلَٰٓئِكَةَ but others say وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ others أُنْزِلَ ٱلْمَلَٰٓئِكَةُ and others تَنَزَّلَ ٱلْمَلَٰٓئِكَةُ.

40/42: أُمْطِرَتْ — أَمْطَرُوا as Ibn Khuthaim, though some say مُطِرَتْ. See Ibn Masʿūd's reading.

41, 42/43, 44: أَهَٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولاً إِنْ كَادَ لَيُضِلُّنَا عن ءالِهَتِنَا لَوْلَآ أَنْ — His reading as that of Ibn Masʿūd was أَهَٰذَا ٱلَّذِى ٱخْتَارَهُ ٱللَّهُ مِنْ بَيْنِنَا رَسُولاً إِنْ كَادَ لَيُضِلُّنَا عَنْ عِبَادَةِ ءالِهَتِنَا لَوْ لَا أَنْ

62/63: يَذَّكَّرَ — يَتَذَكَّرَ. See also Ibn Masʿūd's reading.

63/64: وَعِبَادُ — وَعُبَّادُ. So read by Ibn Masʿūd also.

64/65: سُجُودًا — سُجَّدًا. As read by Ibn Qais and Abū ʿImran.

75: يُجْزَوْنَ — يُجَازَوْنَ.

76: حَسُنَتْ لَهُمْ — حَسُنَتْ, as Ibn Masʿūd.

77: كَذَّبَ ٱلْكَافِرُونَ — كَذَّبْتُمْ as Ibn ʿAbbās, Ibn Masʿūd and Ibn az-Zubair.

SŪRA XXVI

4/3: فَظَلَّتْ — فَتَظَلُّ. So Ibn Qais and Abū Rajāʾ. See also Ibn Masʿūd.

خَٰضِعِينَ — خَاضِعَةً, so read by Ibn Masʿūd and many others.

22/21: لَا تَمُنُّهَا — تَمُنُّهَا.

45/44: تَلْقَفُ — تَلْقَمُ as in VII, 117/114.

56: حَٰذِرُونَ — He agreed with TR against the more common حَذِرُونَ.

64: وَأَزْلَفْنَا — وَأَزْلَفْنَا. So Ibn ʿAbbās and Ibn Masʿūd.

82: خَطِيٓـَٔتِى — خَطَايَاىَ. So al-Ḥasan and Ibn Qais.

86: لِأَبِى إِنَّهُ كَانَ — لِأَبَوَىَّ إِنَّهُمَا كَانَا.

90: وَأُزْلِفَتْ — وَأُزْلِقَتْ. So Ibn ʿAbbās and Ibn Masʿūd.

129: لَعَلَّكُمْ — كَأَنَّكُمْ.

تَخْلُدُونَ — تَخْلُدُونَ, as read by Qatāda, ʿAlqama and Abū 'l-ʿĀlīya. See also Ibn Masʿūd's reading.

136: أَوْعَظْتَ — أَوْعَظْتَ with *idghām*, as read by many others.

149: تَنْحِتُونَ مِنَ ٱلْجِبَالِ — تنقبون فِى ٱلْجِبَالِ.

155: شِرْبٌ (bis) — شُرْبٌ. So Abū 'l-Mutawakkil, Ibn Abī ʿAbla and others.

197: أَوَ لَيْسَ لَهُمْ — أَوَ لَمْ يَكُنْ لَهُمْ.

202: فَيَأْتِيَهُمْ — يَرَوْهُ, or some said فَيَرَوْنَهُ.

وَهُمْ لَا يَشْعُرُونَ — وَهُمْ عَامِلُونَ.

217: وَتَوَكَّلْ — فَتَوَكَّلْ, as the Codices of Madīna and Damascus.

224: يَتَّبِعُهُمُ — يَتْبَعُهُمْ, supporting the reading of Nāfiᶜ and al-Ḥasan.

227/228: أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ — أَيَّ مُنْقَلَبٍ يَنْقَلِتُونَ. So Muᶜādh, al-Jaḥdarī and others. See also Ibn Masᶜūd's reading.

SŪRA XXVII

8: تَبَارَكَتِ الْأَرْضُ وَمَنْ حَوْلَهَا — بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا مِنَ الْمَلَائِكَةِ, though others said he read بُورِكَتِ النَّارُ.

11: إِلَّا مَنْ ظَلَمَ — أَلَا مَنْ ظَلَمَ. So aḍ-Ḍaḥḥāk and al-Jaḥdarī.

14: عُلُوًّا — عُلِيًّا. Others, however, said he read عِلِيًّا, as Ibn Masᶜūd, Ṭalḥa and others.

16: عُلِّمْنَا — عَلَّمَنَا, so Ibn Masᶜūd and Ibn Qais.

مَنْطِقَ الطَّيْرِ وَأُوتِينَا — مَنْ أَنْطَقَ الطَّيْرَ وَأَتَانَا as Ibn Masᶜūd.

18: ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ — ادْخُلْنَ مَسَاكِنَكُنَّ لَا يَحْطِمَنَّكُنَّ.

Others said مَسْكَنَكُمْ as al-Jaḥdarī and Abū Ḥaiwa, and others that for لَا تَحْطِمَنَّكُمْ he read لِيَحْطِمَنَّكُمْ.

19: ضَاحِكًا — ضَحِكًا. So Ibn as-Samaifaᶜ and Ibn Masᶜūd.

22: فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ — فَمَكَثَ ثُمَّ قَالَ.

Others said he read فَتَمَكَّثَ as was read also by Ibn Masᶜūd.

عَلِمْتُ بِمَا لَمْ تَعْلَمْهُ — أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ. See Ibn Khuthaim.

25: أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا أَلَا تَسْجُدُونَ لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ مِنَ السَّمَاءِ وَالْأَرْضِ — تُخْفُونَ وَيَعْلَمُ سِرَّكُمْ. See also Ibn Masᶜūd's reading.

30: وَإِنَّهُ — أَنْ, but some said he read وَإِنَّهُ like Ibn Masᶜūd. Also he read وَأَن for the succeeding وَإِنَّهُ or some said أَنَّهُ.

39: عِفْرِيتٌ — عَفْرِيتٌ. So read by Abū Ḥaiwa and others. See Ibn Masᶜūd. Others gave his reading as عَفْرِنَةٌ.

لَقَوِيٌّ أَمِينٌ قَالَ أُرِيدُ أَعْجَلَ مِنْ ذَلِكَ — لَقَوِيٌّ أَمِينٌ.

مِنَ الْجِنِّ آخَرُ — مِنَ الْجِنِّ. So read by Ibn Khuthaim.

وَإِنِّي — وَإِنَّهُ, as ᶜAlī and Ibn Khuthaim.

51/52: أَنَّا — أَنْ.

66/68: بَلِ ادَّارَكَ — بَلْ تَدَارَكَ, but others say أَمْ تَدَارَكَ. See also Ibn Masᶜūd.

82/84: تُكَلِّمُهُمْ — تُنَبِّئُهُمْ. Some said he read كَلَامًا تُكَلِّمُهُمْ.

84/86: أَمَّا ذَا — أَمَا ذَا. So read by Abū Ḥaiwa, Ibn Qais and others.

87/89: أَتَوْهُ — أَتَتْهُ. So read by Qatāda, Ibn Yaᶜmar and others. See Ibn Masᶜūd.

92/94: وَأَنْ أَتْلُوَا الْقُرْآنَ — وَاتْلُ عَلَيْهِمْ هَذَا الْقُرْآنَ. See also Ibn Masᶜūd's reading.

SŪRA XXVIII

7/6: فَإِذَا خِفْتِ عَلَيْهِ — فَإِذَا خَشِيتِ أَنْ تُسْمَعَ عَلَيْكِ. So Ṭalḥa and Ibn Khuthaim.

10/9: فَرِغًا — قَرِغًا. So read by Abū Nahīk and others. But some said he read قَرِغًا, as Ibn Masᶜūd.

11/10: جَنَابٍ — جُنُبٍ. So Ibn Qais and an-Nuʿmān b. Sālim. See Ibn Masʿūd.

15/14: فَوَكَزَهُ — فَلَكَزَهُ as Ibn Masʿūd.

17/16: فَلَنْ أَكُونَ — فَمَا كُنْتُ. See also Ibn Masʿūd.

34: يُصَدِّقُنِي — يُصَدِّقُونِي. So read also by Zaid b. ʿAlī.

35: فَلَنْ يَصِلُوا — فلاَ يَصِلُونَ.

57: ثَمَرَاتُ — ثُمُرَاتُ. So Abān, Abū 'l-Jawzāʾ and others. See also Ibn Masʿūd.

60: تَعْقِلُونَ — يَعْقِلُونَ. So read by Shaiba and others.

61: رَحْمَةً مِنَّا فَهُوَ لاَقِيهَا — وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ. So Ibn Qais, Abū 'l-ʿĀlīya.

أَمَنْ وَاعَدْنَاهُ — أَفَمَنْ وَعَدْنَاهُ. See Ibn Masʿūd's reading.

80: يَلْقَاهَا — يَلْقَفُهَا. So Ibn Qais, Ibn Abī ʿAbla and Abū Ḥaṣīn.

82: لَتُخُسِّفَ — لَخَسَفَ. Given also from Ibn Masʿūd.

لَوْ لاَ نِعَمُ اللهِ عَلَيْنَا لَقَلَبَ بِنَا — لَوْ لاَ أَنْ مَنَّ اللهُ عَلَيْنَا لَخَسَفَ بِنَا as Ibn Masʿūd.

SŪRA XXIX

8/7: حُسْنًا — إِحْسَانًا. See also the reading of Ibn Masʿūd.

12/11: خَطَايَاهُمْ — خَطِيئَاتِهِمْ. So read by Dāwūd b. Abī Hind.

19/18: يَرَوْا — يَتَفَكَّرُوا فِي أَنْفُسِهِمْ. So read by Abū 'l-Mutawakkil.

25/24: إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ — فانهم وما يعبدون من دون الله انما مودّة بينهم though others said he read the verse فَإِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللهِ إِنَّمَا اتَّخَذْتُمْ أَوْثَانًا مَوَدَّةُ بَيْنِكُمْ, and others merely noted that he read مَوَدَّةُ بَيْنِكُمْ supporting the reading of Ibn Kathīr, Abū ʿAmr and al-Kisāʾī.

33/32: مُنْجُوكَ — مُنَجُّوكَ supporting the Kūfan and Meccan reading.

55: وَيُقَالُ — وَيَقُولُ, so Ibn Masʿūd.

66: وَلْيَتَمَتَّعُوا — تَمَتَّعُوا, but others say فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ as Ibn Masʿūd, and others فَفِيهَا تَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ.

SŪRA XXX

2: أَدْنَى — أَدَانِي, as read by Ibn as-Samaifaʿ, al-Jaḥdarī and others.

27/26: أَهْوَنُ — هَيِّنٌ. See also Ibn Masʿūd's reading.

39/38: الْمُضْعِفُونَ — الْمُضْعَفُونَ.

58: مُبْطِلُونَ — مُبْطِلُونَ. So read also by Ibn Qais.

SŪRA XXXI

7/6: وَلَّى مُسْتَكْبِرًا — أَعْرَضَ عَنْهَا وَوَلَّى مُسْتَكْبِرًا. See Ibn Masʿūd's reading.

9/8: خَالِدِينَ — خَالِدُونَ. So read by Zaid b. ʿAlī, Abū Nahīk and others.

10/9: اللهُ الَّذِي يَمُدُّ السَّمَوَاتِ بِغَيْرِ عُمُدٍ — خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ. See Ibn Masʿūd.

14/13: وَفَصْلُهُ — وَفِصَالُهُ. So read by al-Ḥasan and others.

16/15: فَتَكُنْ — فَتَكُنْ. So read by aḍ-Ḍaḥḥāk, Ibn Dharr, Qatāda and others.

18/17: تُصَعِّرْ — تُصْعِرْ. So read by Ibn as-Samaifaʿ, Abū Rajaʾ and al-Jaḥdarī.

19/18: لَصَوْتُ — أَصْوَاتُ. So Ibn Abī ʿAbla and Abū ʿImrān.

27/26: وَالْبَحْرُ — وَبَحْرٌ. So also Ibn Masʿūd, though others say that he and Ibn Masʿūd read وَبَحْرٌ يَمُدُّهُ مِنْ بَعْدِهِ مَوَادُّهُ سَبْعَةُ أَبْحُرٍ, and others that he read وَبَحْرٌ مِدَادُهُ يُمِدُّهُ.

31/30: بِنَعْمَاتِ — بِنِعْمَتِ. So Muʿādh and Ibn Qais.

32/31: كَٱلظِّلَالِ — كَٱلظُّلَلِ. So read by al-Jaḥdarī and Ibn Qais.

34: بِأَيِّ — بِأَيَّةِ. So read by Mūsā al-Aswarī.

SŪRA XXXII

5/4: تَعُدُّونَ — يَعُدُّونَ. So read by al-Ḥasan and al-Aʿmash.

6/5: ذٰلِكَ ٱللَّهُ ٱلَّذِى يَعْلَمُ ٱلْغَيْبَ فِى ٱلسَّمٰوَاتِ وَٱلْأَرْضِ — ذٰلِكَ عٰلِمُ ٱلْغَيْبِ وَٱلشَّهَادَةِ.

7/6: خَلْقَهُ — خَلَقَهُ, the reading of the non-Kūfans.

12: نَاكِسُوا رُؤُسِهِمْ — نَكَسُوا رُؤُسَهُمْ. So Zaid b. ʿAlī.

17: أُخْفِىَ — أُخْفِيتُ. So al-Aʿmash, Ibn Qais and others, though some gave him as reading أُخْفِى which was the reading of Ḥamza, Yaʿqūb and al-Aʿmash.

SŪRA XXXIII

4: تُظَٰهِرُونَ — تَظَّهَّرُونَ, though some gave him as reading تَظَّهَّرُونَ with the non-Kūfans.

6: أُمَّهَٰتُهُمْ — أُمَّهَٰتُهُمْ وَهُوَ أَبٌ لَهُمْ, though some say هُوَ أَبُوهُمْ. See Ibn Masʿūd and Ibn Khuthaim.

9: تَرَوْهَا and تَعْمَلُونَ — يَرَوْهَا and يَعْمَلُونَ as the Baṣrans.

14: سُئِلُوا — سُوِيلُوا.

19: سَلَقُوكُمْ — صَلَقُوكُمْ. So read by Ibn Abī ʿAbla and Abū Shaikh.

20: لَوْ أَنَّهُمْ — He omitted the لَوْ, as did Ibn Abī ʿAbla and Abū 'l-Mutawakkil.

يَسْئَلُونَ — يَسَّلُونَ. So az-Zuhrī and others.

21: أُسْوَةٌ — He supported TR here and in LX, 4 and 6.

22: زَادَهُمْ — زَادُوهُمْ. So Ibn Masʿūd and Ibn Abī ʿAbla.

33: وَأَقْرَرْنَ — وَقَرْنَ, though some gave him as reading وَٱقْرِرْنَ. See also the reading of Ibn Masʿūd.

39: رِسَالَٰتِ — رِسَالَةَ. See also Ibn Masʿūd's reading.

50/49: إِنْ وَهَبَتْ — إِذْ وَهَبَتْ. As al-Ḥasan. See also Ibn Masʿūd's reading.

وَٱلَّٰتِى هَاجَرْنَ — ٱلَّٰتِى هَاجَرْنَ. So Ibn Masʿūd.

وَٱمْرَأَتَهُ مُؤْمِنَةً — وَٱمْرَأَةً مُؤْمِنَةً. So Ibn Abī ʿAbla.

52: لَا تَحِلُّ — لَا يَحِلُّ. So read by ʿAlī and the Baṣrans.

69: فَبَرَّأَهُ ٱللَّهُ — فَبَرِىءَ وَٱللَّهِ. So Ibn Masʿūd.

72: إِنِّى حَمَلْتُ — إِنَّا عَرَضْنَا. So Abū ʿImrān and Muʿādh.

SŪRA XXXIV

1: وَلَهُ ٱلْحَمْدُ فِى ٱلْأَخِرَةِ — وَلَهُ ٱلْحَمْدُ فِى ٱلدُّنْيَا وَٱلْأَخِرَةِ. See also the reading of Ṭalḥa. Others say he merely read ٱلدُّنْيَا, as read by Ibn Qais.

ٱلْعَلِيمُ — ٱلْخَبِيرُ. So Ibn Masʿūd and Muʿādh.

3: عَٰلِمِ ٱلْغَيْبِ — عَلَّٰمِ ٱلْغُيُوبِ. So Ibn Khuthaim and Muʿādh.

12/11: غُدُوُّهَا and رَوَاحُهَا — غَدْوَتُهَا and رَوْحَتُهَا. So Abū Nahīk and others.

ٱلرِّيحَ — ٱلرِّيحُ. So Ibn Abī ʿAbla and Abū Ḥaiwa.

14/13: مِنسَأَتَهُ — مِنْسَاتَهُ. See also Ibn Masʿūd's reading.

ٱلْجِنُّ — ٱلْإِنْسُ, as Ibn ʿAbbās and aḍ-Ḍaḥḥāk, but some said he read ٱلْإِنْسُ أَنْ لَوْ كَانَ ٱلْجِنُّ. See also Ibn Masʿūd. For

his reading others said اَلْإِنْسُ أَنْ لَوْ كَانَتِ اَلْجِنّ and yet others that he and Abū Mijlaz read تَعْلَمُ instead of يَعْلَمُونَ.

19/18: يَا رَبَّنَا بَعَّدَ — رَبَّنَا بَعِدْ.

24/23: لَعَلَى — إِمَّا عَلَى, but some say لَأَيُّمَا عَلَى and others لِإِمَّا عَلَى.

26/25: اَلْفَاتِحُ — اَلْفَتَّاحُ. So ʿĪsā ath-Thaqafī and others.

37/36: بِاَللَّاتِي — بِاَلَّتِي. So al-Ḥasan, Muʿādh and Abū Mijlaz.

51/50: وَأَخْذٌ — وَأُخِذُوا. So read also by Ṭalḥa b. Muṣarrif.

52/51: اَلتَّنَاوُشُ — اَلتَّنَوُّشُ.

54: فُعِلَ — فَعَلَ. So read by Ibn Masʿūd.

SŪRA XXXV

1: فَطَرَ اَلسَّمَوَاتِ وَالْأَرْضَ — فَاطِرِ اَلسَّمَوَاتِ وَالْأَرْضِ. So read by aḍ-Ḍaḥḥāk and others.

جَعَلَ اَلْمَلَائِكَةَ — جَاعِلِ اَلْمَلَائِكَةَ. See also Ibn Masʿūd's reading.

2: مُمْسِكٌ لَهُ and مُرْسِلٌ لَهَا — مُمْسِكَ لَهَا and مُرْسِلَ لَهُ. So Ibn Abī ʿAbla.

10/11: يُصْعِدُ اَلْكَلَامَ اَلطَّيِّبَ — يَصْعَدُ اَلْكَلِمُ اَلطَّيِّبُ. So Ibn Qais and al-Jaḥdarī.

12/13: شَرَابُهُ — شُرْبُهُ. So Abū Rajāʾ and others.

18/19: يَزَّكَّى — يَتَزَكَّى. So Ṭalḥa b. Muṣarrif and others.

27/25: مُخْتَلِفًا — مُخْتَلِفَةً. So Ibn Masʿūd.

36/33: نَجْزِي كُلَّ — تُجْزَى كُلُّ, which was the Baṣran reading.

37/34: يَذَّكَّرُ فِيهِ مَنِ اَدَّكَّرَ — يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ. So Ibn Khuthaim. Others said يَتَذَكَّرَ. See also Ibn Masʿūd's reading.

41/39: وَلَوْ — وَلَئِنْ. So Ibn Abī ʿAbla and Ibn Qais.

SŪRA XXXVI

5/4: تَنْزِيلَ — تَنْزِيلِ, as read by the Baṣrans.

8/7: جَعَلْنَا أَيْمَانَهُمْ — جَعَلْنَا فِي أَعْنَاقِهِمْ. See also Ibn Masʿūd and Ibn ʿAbbās.

9/8: سَدًّا (bis) — سُدًّا, as ʿAlī, Yaʿqūb and others.

29/28: صَيْحَةً — زقية. So vv. 49 and 53, see Ibn Masʿūd's reading.

30/29: يَا حَسْرَةَ اَلْعِبَادِ — يَا حَسْرَةً عَلَى اَلْعِبَادِ, but others say يَا حَسْرَةٌ as Qatāda.

31: لَا يَرْجِعُونَ أَفَلَا تَعْقِلُونَ — لَا يَرْجِعُونَ. So Ibn Khuthaim.

36: وَمِمَّا لَا يَأْكُلُونَ — وَمِمَّا لَا يَعْلَمُونَ. So Ibn Khuthaim.

38: لِمُسْتَقَرٍّ — لَا مُسْتَقَرًّا others say he read لَا مُسْتَقَرٌّ. See also Ibn Masʿūd's reading.

41: ذُرِّيَّاتِهِمْ — ذُرِّيَّتَهُمْ. So az-Zuhrī, Muʿādh and others.

49: يَخِصِّمُونَ — يَخْصِّمُونَ. So Ibn Qais, Abū Nahīk and others.

52: مَنْ بَعَثَنَا — مَنْ هَبَّنَا, but some said he read مَنْ وَهَبَنَا, others said مَنْ أَهَبَّنَا as Ibn Masʿūd.

55: شُغُلٍ — شُغْلٍ. So read by Zaid b. ʿAlī and many others.

58: سَلَامًا — سَلَامٌ. Likewise Ibn Masʿūd.

60: أَلَمْ أَعْهَدْ إِلَيْكُمْ — أَلَمْ آخُذْ عَلَيْكُمُ اَلْعُهُودَ. So Ibn Masʿūd.

62: جِبِلًّا — جُبُلًّا as some of the Baṣrans, but others said that he and Ibn Masʿūd read قُرُونًا.

تَعْقِلُونَ — تَسْمَعُونَ. So Ibn Masʿūd.

64: بِمَا كُنْتُمْ تَكْفُرُونَ فِي اَلدُّنْيَا — بِمَا كُنْتُمْ تَكْفُرُونَ.

65: وَتُكَلِّمُنَا — لِتُكَلِّمَنَا. See Ibn Masʿūd and Ṭalḥa.

70: لِيُنْذِرَ — لِيُنْذَرَ, which was the reading of Ibn ʿĀmir, Nāfiʿ and Yaʿqūb.

71: عَمِلَتْهَا — عَمِلَتْ. So Ibn Qais and Ibn Dharr.

72: رَكُونَتُهُمْ — رَكُونَتُهُمْ, said to have been so read by ʿĀʾisha.

83: وَإِلَيْنَا — وَإِلَيْهِ. So Ibn Qais, Muʿādh and Abū Mijlaz.

SŪRA XXXVII

6: بِزِينَةِ ٱلْكَوَاكِبِ — بِزِينَةِ ٱلْكَوَاكِبُ. So Zaid b. ʿAlī and others. See Ibn Masʿūd.

57/55: نِعْمَةُ — رَحْمَةُ. So Ibn Khuthaim and Abū 'l-Mutawakkil.

68/66: مَرْجِعَهُمْ — مَصِيرَهُمْ. So Muʿādh and Abū Mijlaz.

75/73: نُوحٌ — نُوحًا. So Jaʿfar aṣ-Ṣādiq and Ibn Qais.

104: أَنْ — He omitted the word.

123: إِلْيَاسَ — إِدْرِيسَ. See also Ibn Masʿūd's reading here.

130: إِلْ يَاسِينَ — إِدْرِيسِينَ, though others say he read إِدْرِيسَ يَاسِينَ.

147: وَ — أَوْ. So read by Abū'ṣ-Sammāl and others.

SŪRA XXXVIII

1: ص — صَادِ, though others say صَادُ as Ibn as-Samaifaʿ and others.

6/5: وَٱنْطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا وَٱصْبِرُوا عَلَى ءَالِهَتِكُمْ — وَقَالَ ٱلْمَلَأُ بَعْضُهُمْ لِبَعْضٍ ٱصْبِرُوا عَلَى عِبَادَةِ ءَالِهَتِكُمْ.

22/21: تُشْطِطْ — تُشَاطِطْ. So read by Abū's-Sammāl and others.

23/22: تَسْعُونَ نَعْجَةً — تَسْعُونَ نَعْجَةً حَامِلَةً.

33/32: مَسْحًا — مِسَاحًا. So Zaid b. ʿAlī and others.

53: يُوعَدُونَ — تُوعَدُونَ supporting the Meccan and Baṣran reading.

58: وَءَاخَرُ — وَأُخَرُ, as read by the Baṣrans.

SŪRA XXXIX

1: He prefaced the verse with حم, as did Ibn Qais and Abū Mijlaz.

3/4: مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا — مَا نَعْبُدُكُمْ إِلَّا لِتُقَرِّبُونَا. See also Ibn Masʿūd.

3/5: كَذُوبٌ كَفُورٌ — كَذِبٌ كَفَّارٌ. See also Ibn Masʿūd.

9/12: يَحْذَرُ عَذَابَ ٱلْآخِرَةِ — يَحْذَرُ ٱلْآخِرَةَ. So Saʿīd b. Jubair.

22/23: عَنْ ذِكْرِ ٱللهِ — مِنْ ذِكْرِ ٱللهِ. So Abū ʿImrān.

33/34: وَٱلَّذِى — والذى تصدق بخاتمه — وَصَدَّقَ بِهِ. Others said that for وَٱلَّذِى he read جَاءَ بِٱلصِّدْقِ وَصَدَّقُوا بِهِ. وَٱلَّذِينَ جَاءُوا بِٱلصِّدْقِ وَصَدَّقَ بِهِ. As Ibn Masʿūd.

36/37: بِكَافٍ عِبَادِهِ — بِكَافٍ عَبْدَهُ. See Ibn Masʿūd's reading.

بِٱلَّذِينَ مِنْ دُونِهِ — بِٱلْآلِهَةِ ٱلَّتِى يَعْبُدُونَهَا مِنْ دُونِهِ. See also Ibn Masʿūd.

38/39: كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ — كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِى بِرَحْمَتِهِ هَلْ هُنَّ مَانِعَاتُهُ عَنِّى وَبِرَحْمَتِهِ هَلْ هُنَّ مَانِعَاتُهُ عَنِّى.

42/43: ٱلَّذِى قَضَى عَلَيْهَا — ٱلَّتِى قَضَى عَلَيْهَا.

53/54: إِنَّ ٱللهَ يَغْفِرُ لَكُمْ — إِنَّهُ يَغْفِرُ لَكُمْ. So Abū Mijlaz.

59/60: قَدْ جَاءَتْكَ — قَدْ جَاءَتْكَ ءَايَاتِى فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنْتَ مِنَ ٱلْكَافِرِينَ — قَدْ جَاءَتْكُمُ ٱلرُّسُلُ بِءَايَاتِى فَكَذَّبْتُمْ بِهَا وَٱسْتَكْبَرْتُمْ وَكُنْتُمْ مِنَ ٱلْكَافِرِينَ. Others قَدْ جَاءَهُ ءَايَاتُنَا وَكَذَّبَ بِهَا وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَافِرِينَ like Ibn Khuthaim, but others said he read قَدْ أَتَتْكَ ءَايَاتُنَا فَنَسِيتَهَا وَٱسْتَكْبَرْتَ. See Ibn Masʿūd.

60/61: وُجُوهُهُمْ — أُحُوهُهُمْ.

SŪRA XL

5: لِيَأْخُذُوهُ — لِيَقْتُلُوهُ. As Ibn Qais and Abū 'l-Mutawakkil.

8: جَنَّةَ عَدْنٍ — جَنَّاتِ عَدْنٍ. So Ibn Masʿūd and Zaid b. ʿAlī.

15: لِيُنْذِرَ يَوْمَ — لِيُنْذِرَ يَوْمُ.

16: عَلَى ٱللهِ — عَيْهِ. So Ibn Masʿūd.

26/27: فَأَنْ — أَوْ أَنْ.

36/38: أَطْلِعُ — أَبْلُغُ.

44/47: فَسَتَذْكُرُونَ — فَسَتُذَكِّرُونَ. So Ibn Qais and others. Some, however, said he read فَسَتُذَكَّرُونَ as Ibn Masʿūd and Abū Rajāʾ.

71/73: وَٱلسَّلَٰسِلُ — فِى ٱلسَّلَٰسِلِ.

82: أَعْظَمَ مِنْكُمْ خِلْقَةً وَأَطْوَلَ ءاثَارًا — وَأَشَدَّ قُوَّةً وَءاثَارًا.

SŪRA XLI

3/2: فُصِّلَتْ ءايَٰتُهُ — فَصَّلْتُ آيَاتِهِ. So read also by Ibn Masʿūd.

11/10: ٱسْتَوَى — صَعِدَ. So Ibn Qais and Abū Mijlaz.

أَجَبْنَاكَ لَمَّا دَعَوْتَنَا — أَتَيْنَا.

21/20: شَهِدْتُمْ — شَهِدْتُنَّ. So Ibn Khuthaim and Zaid b. ʿAlī.

44: ءاعْجَمِىٌّ — قُلْ أَعْجَمِىٌّ or some said بَلْ أَعْجَمِىٌّ.

SŪRA XLII

14/13: وُورِثُوا — أُورِثُوا. So Ibn Masʿūd.

15/14: لِأَعْدِلَ — لِأَحْكُمَ. See also Ibn Masʿūd's reading.

23/22: ٱلْمَوَدَّةَ — مَوَدَّةً. So Zaid b. ʿAlī.

25/24: تَفْعَلُونَ — يَفْعَلُونَ, supporting the reading of the non-Kūfans.

26/25: ٱلَّذِينَ — لِلَّذِينَ. So Abū Ḥaṣīn.

51/50: حِجَابٍ — حُجُبٍ. So Ibn Masʿūd and others.

52: لَتَدْعُوا — لَتَهْدِى. So read also by Ibn Masʿūd.

SŪRA XLIII

5/4: أَنْ كُنْتُمْ — إِذْ كُنْتُمْ. So Zaid b. ʿAlī and Abū ʿImrān.

18/17: يُنَشَّؤُا — يُنْشَؤُا.

19/18: عِبَٰدُ — عَبْدُ. See also Ibn Masʿūd's reading.

ٱلَّذِينَ — ٱلَّذِينَ omitting هُمْ, but some said he omitted the ٱلَّذِينَ also and read ٱلْمَلَٰئِكَةَ عِبَادَ ٱلرَّحْمَٰنِ.

أَوَ شَهِدُوا خِلْقَهُمْ — أَشَهِدُوا خَلْقَهُمْ as Ibn Masʿūd.

24/23: جِئْنَاكُمْ — جِئْتُكُمْ. So read by Abū Jaʿfar and others.

35/34: وَمَا كُلُّ ذَٰلِكَ إِلَّا — وَإِنْ كُلُّ ذَٰلِكَ لَمَّا but some say he merely read إِلَّا instead of لَمَّا.

36/35: يَعْشُ — يَعْشُو. So read by Zaid b. ʿAlī.

يُقَيِّضْ لَهُ شَيْطَانٌ — نُقَيِّضْ لَهُ شَيْطَانًا. So Ibn ʿAbbās and others.

45/44: واسل ٱلَّذِينَ أَرْسَلْنَا إِلَيْهِمْ — وَسْئَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا مِنْ قَبْلِكَ رُسُلِنَا. See Ibn Masʿūd.

46/45: وَمَلَإِيهِ فَقَالَ — قَوْمِهِ فَقُلْ.

53: أُلْقِىَ عَلَيْهِ أَسَاوِرَ — ٱلْقَىٰ عليهِ أَسَاوِرَ, but others say أُلْقِىَ عَلَيْهِ أَسَاوِرُ as al-Aʿmash, and others أُلْقِىَ عَلَيْهِ أَسَاوِيرُ as Ibn Masʿūd.

58: أَمْ هُوَ — أَمْ هٰذَا. So Ibn Masʿūd.

61: لَذِكْرٌ — لَعِلْمٌ.

72: وُرِّثْتُمُوهَا — أُورِثْتُمُوهَا. So read by Ibn Qais.

84: ٱللَّهُ (bis) — إِلٰهٌ. So read by Ibn Masʿūd.

88: يَارَبِّ — يَارَبِّ.

SŪRA XLIV

12/11: ٱكْشِفْ — ٱصْرِفْ.

45: كَٱلْمُهْلِ — كَٱلْمُهْلِ, as al-Ḥasan and aḍ-Ḍaḥḥāk.

SŪRA XLV

4/3: ءايَٰتٌ — لَايَات. So read also by Ibn Masʿūd.

5/4: ءايَٰتٌ — As in v. 3.

9/8: عُلِّمَ مِنْ ءايَٰتِنَا شَيْئًا — عَلِمَ مِنْ ءايَٰتِنَا شَيْءٍ, as Qatāda. See also Ibn Masʿūd.

23/22: تَتَذَكَّرُونَ — تَتَذَكَّرُونَ. So read also by al-Aʿmash.

24/23: إِلَّا ٱلدَّهْرُ — إِلَّا دَهْرٌ يَمُرُّ. So Ibn Masʿūd.

SŪRA XLVI

4/3: أَثَرَةٍ — أَثْرَةٍ. See also Ibn Masʿūd's reading.

5/4: مِنْ غَيْرِ ٱللهِ — مِنْ دُونِ ٱللهِ. So Muʿādh and Ibn Khuthaim.

15/14: إِذَا بَلَغَ — إِذَا ٱسْتَوَى وَبَلَغَ. So Ibn Masʿūd.

رَبِّ أَلْهِمْنِي أَنْ أَشْكُرَكَ عَلَى ٱلنِّعَمِ ٱلَّتِي — رَبِّ أَوْزِعْنِي صَٰلِحًا أَنْعَمْتَ بِهَا عَلَيَّ وَعَلَى وَالِدَيَّ أَنْ نَعْمَلَ صَٰلِحًا.

17/16: أَتَأْمُرَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ — أَتَعِدَانِنِي أَنْ أَرْجِعَ عَنْ عِبَادَةِ ٱللهِ ٱلْقُرُونَ. So Ibn Masʿūd.

20/19: ٱلْهُونِ — ٱلْهَوَانِ. So Ibn Abī ʿAbla and others.

أَذْهَبْتُمْ — آذْهَبْتُمْ. So Qatāda, Mujāhid and others.

21/20: وَقَدْ خَلَتِ ٱلرُّسُلُ ٱلَّذِينَ كَانُوا يُنْذِرُونَهُمْ لَيْلَهُمْ وَنَهَارَهُمْ — وَقَدْ خَلَتِ ٱلنُّذُرُ. So Ibn Qais.

24/23: قُلْ بَلْ هُوَ مَا — بَلْ هُوَ مَا. See Ibn Masʿūd's reading.

25/24: مَسَٰكِنُهُمْ — مَسْكَنُهُمْ. So Abū Nahīk and Ibn Qais.

28/27: إِفْكُهُمْ — أَفَكَهُمْ. So Ibn ʿAbbās and others. See also Ibn Masʿūd.

فَلَوْ لَا — فَلَوْ لَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا مِنْ دُونِ ٱللهِ قُرْبَانًا ءَالِهَةً نَصَرَتْهُمْ ءَالِهَتُهُمُ ٱلَّتِي يَعْبُدُونَهَا مِنْ دُونِ ٱللهِ مِنْ شَيْءٍ.

35: نَهَارٍ — ٱلنَّهَارِ. So Ibn Qais and Abū Nahīk.

SŪRA XLVII

2: نُزِّلَ — أُنْزِلَ. See also the reading of Ibn Masʿūd. Others said he read أَنْزَلَ as read by Abū 'l-Mutawakkil.

4/5: قُتِلُوا — قَتَلُوا. So Abū 'l-ʿĀlīya and Qatāda.

18/20: إِنْ تَأْتِهِمْ — أَنْ تَأْتِيَهُمْ. So Abū 's-Sammāl.

21/22: يَقُولُونَ طَاعَةٌ — طَاعَةٌ.

24/26: أَقْفَالُهَا — أَقْفُلُهَا. So Ibn Qais and Ibn as-Samaifaʿ.

37/39: يَخْرُجْ أَضْغَٰنَكُمْ — يُخْرِجْ أَضْغَٰنَكُمْ.

SŪRA XLVIII

9: تُعَزِّرُوهُ — تَعْزِرُوهِ. So Abū Rajāʾ and others.

تُسَبِّحُوهُ — يُسَبِّحُوا ٱللهَ. So Ibn Masʿūd.

10: فَسَيُؤْتِيهِ — He supported TR against the more common فَسَنُؤْتِيهِ.

11: ضَرًّا — ضُرًّا supporting the Kufān reading.

15: أَنْ يُغَيِّرُوا ٱلْكِتَابَ ٱلَّذِي نَزَلَ عَلَى رَسُولِهِ — كَلَٰمَ ٱللهِ so Ibn Qais. See Ibn Masʿūd.

16: يُسْلِمُونَ — يُسْلِمُوا. Some said Ibn Masʿūd read likewise.

فَإِنْ تُطِيعُوا ٱللهَ وَرَسُولَهُ وَتُصَدِّقُوا بِمَا جَاءَكُمْ بِهِ وَتُنْفِقُوا — فَإِنْ تُطِيعُوا So Ibn Qais.

25: تَزَايَلُوا — تَزَيَّلُوا. So Ibn Abī ʿAbla and others.

26: ٱلْجَٰهِلِيَّةِ — He added لو حميتم كما حموا لفسد المسجد الحرام.

28: أَرْسَلَ رَسُولَهُ — أَرْسَلَ نَبِيَّهُ. See Ibn Masʿūd's reading.

29: أَشِدَّاءُ — أَشْدَّاءُ. So Ibn Abī Isḥāq. See also Ibn Masʿūd's reading.

شَطْأَهُ — شَطْأَتَهُ. So Ibn Hurmuz and others. Note also Ibn Masʿūd.

SŪRA XLIX

2: أَنْ تَحْبَطَ — فَتَحْبَطَ as Ibn Masʿūd, but others say فَتَذْهَبَ as Abū Nahīk.

4: ٱلْحُجُرَاتِ — ٱلْحُجُرَاتِ. So read by Abū Jaʿfar and Shaiba.

بَنُو تَمِيمٍ أَكْثَرُهُمْ — أَكْثَرُهُمْ. See also Ibn Khuthaim.

7: عِتْرَتَهُ لَوْ يُطَاوِعُكُمْ — يُطِيعُكُمْ see Ibn Masʿūd.

9: اقْتَتَلَا — اقْتَتَلُوا. So Ibn Masʿūd and Zaid b. ʿAlī.

10: أَخَوَيْكُمْ — إِخْوَتِكُمْ, as read by Yaʿqūb and others.

11: عَسَى — عَسَوْا. So Ibn Masʿūd.

عَسَى (second occurrence) — عَسَيْنَ. So Ibn Masʿūd.

13: لِتَعَارَفُوا — لِتَعْرِفُوا. So Ibn ʿAbbās and aḍ-Ḍaḥḥāk.

14: يَأْلِتْكُمْ — يَلِتْكُمْ, supporting the Baṣran reading.

18: تَعْمَلُونَ — يَعْمَلُونَ. So Mujāhid, Qatāda and others.

SŪRA L

7: وَالْأَرْضَ — وَالْأَرْضُ. So Muʿadh, Abū 's-Sammāl and others.

19/18: الْحَقِّ بِالْمَوْتِ — الْمَوْتِ بِالْحَقِّ. So read by Ibn Masʿūd.

سَكْرَةُ — سَكَرَاتُ. So Ibn Masʿūd and Saʿīd b. Jubair.

24/23: أَلْقِيَا — إِلْقَاءِ. So read by al-Ḥasan.

30/29: نَقُولُ — يُقَالُ. So Ibn Masʿūd and al-Ḥasan.

31/30: وَأُزْلِفَتِ — وَأُزْلِفَتْ. So Muʿādh.

36/35: فَنَقَّبُوا — فَنَقَّبُوا. So al-Ḥasan, and see Ibn Masʿūd's reading.

44/43: تَنْشَقِقُ — تَشَقَّقُ. So Zaid b. ʿAlī.

SŪRA LI

7: الْحُبُكِ — الْحُبُكِ. See also Ibn Masʿūd.

16: آخِذِينَ — آخِذُونَ. So read by Ibn Abī ʿAbla and others.

22: رِزْقُكُمْ — أَرْزَاقُكُمْ. See also the reading of Ibn Masʿūd.

44: الصَّعْقَةُ — الصَّوَاقِعُ. So Ibn Masʿūd.

49: تَذَكَّرُونَ — تَتَذَكَّرُونَ.

56: وَالْإِنْسَ — وَالْإِنْسَ مِنَ الْمُؤْمِنِينَ. So Ibn ʿAbbās and Ibn Masʿūd.

58: إِنَّ اللَّهَ هُوَ الرَّزَّاقُ — إِنِّي أَنَا الرَّزَّاقُ. So Ibn Masʿūd.

SŪRA LII

7: لَوَاقِعٌ — وَاقِعٌ. So Zaid b. ʿAlī and others read.

18: فَاكِهُونَ — فَكِهِينَ. So Abū's-Sammāl and others.

21: أَلَتْنَاهُمْ — لِتْنَاهُمْ. So read by Ibn Masʿūd and Ṭalḥa.

ذُرِّيَّاتُهُمْ — ذُرِّيَّتُهُمْ, supporting the reading of the Baṣrans.

SŪRA LIII

8: فَتَدَلَّى — فَتَدَانَى. So Abū 'l-Mutawakkil and Abū ʿImrān.

15: عِنْدَهُمْ جَنَّاتُ — عِنْدَهَا جَنَّةُ, as Ibn Masʿūd.

22: ضِيزَى — ضَيْزَى. So read by Zaid b. ʿAlī.

26: شَفَاعَتُهُ — شَفَاعَتُهُمْ. So read by Zaid b. ʿAlī and others, some, however, say he read شَفَاعَاتُهُمْ as Ibn Abī ʿAbla.

28/29: بِهِ — بِهَا.

50/51: عَادًا الْأُولَى — عَادًا الْأُولَى. Others say he read with Ibn Masʿūd أَنَّهُ أَهْلَكَ الْقُرُونَ الْأُولَى وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ فَمَا أَبْقَى.

53/54: وَالْمُؤْتَفِكَاتِ — وَالْمُؤْتَفِكَةَ, as al-Ḥasan.

58: He added a verse — وَالَّذِينَ كَفَرُوا سَتَأْتِيهِمِ الْغَاشِيَةُ. See Ṭalḥa and Ibn Masʿūd.

60: وَتَضْحَكُونَ — . He omitted the وَ as did Ibn Masʿūd and al-Ḥasan.

SŪRA LIV

1: وَقَدِ انْشَقَّ — وَانْشَقَّ. So Ḥudhaifa and Muʿādh.

4: مُزْجَرٌ — مُزْدَجَرٌ. So read by Muʿādh, Ibn Qais and Zaid b. ʿAlī.

7: خُشَّعًا — خَاشِعَةً. So read by Ibn Masʿūd, but some say he read — دَامِعَةً أَبْصَارُهُمْ دَامِعَةً قُلُوبُهُمْ.

12: الْمَاءُ — الْمَاءَانِ. So Zaid b. ʿAlī. See also Ibn Khuthaim.

12: فَجَرْنَا — فَجَّرْنَا. So Ibn Masʿūd.

15: مُدَّكِرٍ — مُذْكِرٍ. So Ibn Qais and others. See also Ibn Masʿūd.

20: أَعْجَازُ — أَعْجُزُ. See the reading of Ibn Masʿūd.

45: ٱلدُّبُرَ — ٱلْأَدْبَارَ. So Ibn Abī ʿAbla and Ibn Qais.

سَتُهْزَمُ جُمُوعُهُمْ — سَيُهْزَمُ ٱلْجَمْعُ, as Ibn Masʿūd.

48: يُسْحَبُونَ — يُسَحَّبُونَ. So read by Ibn Qais.

55: مَقْعَدِ — مَقَاعِدِ. So read by Abū's-Sammāl.

SŪRA LV

13/12: فَبِأَيِّ — فَبِأَيْنَ, and so throughout the Sūra.

22: يَخْرُجُ — يَخْرُجُ.

27: ذُو — ذِي. So read by Ibn Masʿūd.

31: إِلَيْكُمْ — لَكُمْ.

35: نُحَاسٌ — نُحَسٌ.

54: فُرُشٍ — فُرُشٍ. So read by Ibn Masʿūd and Abū Ḥaiwa.

76: خُضْرٍ — خُضُرٍ. So read by al-Aʿraj.

78: He added the sentence — فَبِأَيِّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ.

SŪRA LVI

10: He read here like Ibn Masʿūd and Ibn Khuthaim a Shīʿa reading — وَٱلسَّابِقُونَ بِٱلْإِيمَانِ بِٱلنَّبِيِّ (عليه السلام) فَهُمْ عَلِيٌّ وَذُرِّيَّتُهُ ٱلَّذِينَ ٱصْطَفَاهُمُ ٱللهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ ٱلْمَوَالِيَ عَلَى غَيْرِهِمْ أُولَئِكَ هُمُ ٱلْفَائِزُونَ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

12: جَنَّةِ — جَنَّتِ. So Ṭalḥa and Ibn Khuthaim.

22: وَحُورٌ عِينٌ — وَحُورًا عِينًا. So read by Ibn Masʿūd.

33/32: مَقْطُوعَةٍ — مَنْقُوضَةٍ.

34/33: فُرُشٍ — فُرُشٍ. So read by Ibn Masʿūd and Abū Ḥaiwa.

65: تَفَكَّهُونَ — تَفَكَّنُونَ. So read by Ibn Qais.

82/81: تُكَذِّبُونَ — تُكَذِّبُونَ. So read by Muʿādh and Ibn Qais.

SŪRA LVII

9: أَنْزَلَ — يُنَزِّلُ. So read by Zaid b. ʿAlī.

13: ٱنْظُرُونَا لِلَّذِينَ آمَنُوا أَمْهِلُونَا لِلَّذِينَ آمَنُوا أَخِّرُونَا لِلَّذِينَ — ٱنْظُرُونَا آمَنُوا أَرْقُبُونَا. See Ibn Masʿūd.

بِأَنَّ فِي بَاطِنِهِمَا ٱلرَّحْمَةُ وَمِنْ تِلْقَائِهِمَا ٱلْعَذَابُ — بَاطِنُهُ فِيهِ ٱلرَّحْمَةُ. See Ibn Masʿūd.

16/15: أَلَمْ — أَلَمْ. See also the reading of Ibn Masʿūd.

فَطَوَّلَ — فَطَالَ. So also Ibn Masʿūd.

18/17: ٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَاتِ — ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَاتِ.

22: فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَاءِ — فِي ٱلْأَرْضِ.

23: ءَاتَاكُمْ — أَتَاكُمْ, supporting the Baṣran reading.

29: لِئَلَّا — لِكَيْ. So read also by Ibn Masʿūd.

إِنَّهُمْ لَا — أَلَّا.

SŪRA LVIII

2: يُظَاهِرُونَ — يَتَظَاهَرُونَ, though some said he read يَتَظَهَّرُونَ.

4/5: لِيُعْلَمُوا أَنَّ ٱللهَ قَرِيبٌ إِذَا دَعَوْتُمُوهُ — لِتُؤْمِنُوا بِٱللهِ وَرَسُولِهِ as Ibn Masʿūd, and then added to it — مُجِيبٌ إِذَا سَأَلْتُمُوهُ.

7/8: ثَلَاثَةٍ and خَمْسَةٍ — ثَلْثَةً and خَمْسَةً. So Ibn Abī ʿAbla.

وَلَا أَقَلَّ — وَلَا أَدْنَى. See Ibn Masʿūd and Zaid b. ʿAlī.

8/9: فَيَتَنَاجَوْنَ — وَ يَتَنَاجَوْنَ. See Ibn Masʿūd's reading.

11/12: تَفَسَّحُوا — تَفَاسَحُوا. So also al-Ḥasa and Ibn Qais.

SŪRA LIX

3: اَلْجَلَاءَ — اَلْجَلَا. So read by al-Ḥasan.

10: غِلًّا — غِمْرًا. See also Ibn Mas'ūd's reading.

23: اَلْمُؤْمِنُ — اَلْمُؤَمِّنُ. So 'Isā ath-Thaqafī.

SŪRA LX

3: يَفْصِلُ — يُفَصِّلُ. So read by Ṭalḥa b. Muṣarrif and others.

11: فَعَاقَبْتُمْ — فَأَعْقَبْتُمْ. See also Ibn Mas'ūd's reading.

SŪRA LXI

6: رَسُولُ اَللّٰهِ إِلَيْكُمْ وَأُبَشِّرُكُمْ بِنَبِيٍّ — رَسُولُ اَللّٰهِ إِلَيْكُمْ سِحْرٌ مُبِينٌ
أُمَّتُهُ آخِرُ الْأُمَمِ يَخْتِمُ اَللّٰهُ بِهِ الْأَنْبِيَاءَ وَالرُّسُلَ قَالُوا هٰذَا سِحْرٌ مُبِينٌ.

11: تُؤْمِنُونَ and تُجَاهِدُونَ — تُؤْمِنُوا and تُجَاهِدُوا. So Zaid b. 'Alī.

13: نَصْرًا مِنَ اَللّٰهِ وَفَتْحًا قَرِيبًا — نَصْرٌ مِنَ اَللّٰهِ وَفَتْحٌ قَرِيبٌ. So read by Ibn Abī 'Abla.

14: فَثَبَّتْنَا اَلَّذِينَ آمَنُوا ثُمَّ نَصَرْنَاهُمْ عَلَى — فَأَيَّدْنَا اَلَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ
عَدُوِّهِمْ. See Ibn Mas'ūd.

SŪRA LXII

9: فَاسْعَوْا — فَامْضُوا. So read by Ibn Mas'ūd.
يَوْمِ اَلْعَرُوبَةِ اَلْكُبْرَى — يَوْمِ اَلْجُمُعَةِ.

11: اِنْصَرَفُوا — اِنْفَضُّوا. So Zaid b. 'Alī and Ibn Qais.
مِنَ اَلتِّجَارَةِ لِلَّذِينَ اتَّقَوْا — مِنَ اَلتِّجَارَةِ. So Ṭalḥa.

SŪRA LXIII

6: أَسْتَغْفَرْتَ — آسْتَغْفَرْتَ as Abū Ja'far. See Ibn Mas'ūd's reading.

8: لَيُخْرِجَنَّ — لَيَخْرُجَنَّ. So read by Ibn Ya'mar and others.

10: فَأَتَصَدَّقَ — فَأَصَّدَّقَ. So read likewise by Ibn Mas'ūd. So for وَأَكُونَ he read وَأَكُنْ.
مِنَ اَلْمُصْلِحِينَ — مِنَ اَلصَّالِحِينَ.

SŪRA LXIV

11: يَهْدَأْ قَلْبُهُ — يَهْدِ قَلْبَهُ.

14: أَزْوَاجِكُمْ وَأَوْلَادِكُمْ — مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ without مِنْ and with a following عَدُوٌّ لَكُمْ.

SŪRA LXV

1: فِي قُبُلِ عِدَّتِهِنَّ — لِعِدَّتِهِنَّ. So read by Ibn 'Abbās and others. Others said لِقُبُلِ عِدَّتِهِنَّ. So Ibn Khuthaim. See also Ibn Mas'ūd.
إِلَّا أَنْ يَفْحُشْنَ — إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ. But some said يَفْحُشْنَ عَلَيْكُمْ. See also Ibn Mas'ūd's reading.

7: قُدِرَ — قُدِّرَ. Though some said he read قَدَّرَ عَلَيْهِ رِزْقَهُ as Ibn Khuthaim, and Ibn Mas'ūd.

11: رَسُولٌ — رَسُولًا. So read by Ibn Abī 'Abla and others.

SŪRA LXVI

3: عَرَّفَ بَعْضَهُ — عَرَّافَ بَعْضِهِ. So read by Ibn Mas'ūd.

4: تَظَاهَرَا — تَظَّهَّرَا. So read by Ibn Ya'mar and others.
اَلْمُؤْمِنِينَ أَبُو بَكْرٍ وَعُمَرَ — اَلْمُؤْمِنِينَ.

5: سَائِحَاتٍ — سَيِّحَاتٍ. So Ibn Qais and others.

12: صَدَقَتْ بِكَلِمَةِ رَبِّهَا — وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا.

SŪRA LXVII

3: تَفَاوُتٍ — تَفَاوُتٍ as read by Zaid b. 'Alī. See also Ibn Mas'ūd.

8: تَمِيزُ — تَتَمَيَّزُ. So Ṭalḥa and Abū Ḥaṣīn.

9: جَاءَتْكُمْ رُسُلٌ مِنْكُمْ — جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِنْ شَيْءٍ فَكَذَّبْتُمُوهُمْ وَقُلْتُمْ لَهَا مَا نَزَّلَ ٱللَّهُ عَلَيْكُمْ مِنْ شَيْءٍ. So read also by Ibn Masʿūd.

22: أَفَمَنْ — أَمَنْ. So read by Ṭalḥa and Ibn Qais.

27: كُنْتُمْ تَدَّعُونَ — كُنْتُمْ تَدَّعُونَ without the بِهِ. See also Ibn Masʿūd.

SŪRA LXVIII

6: فِي أَيِّكُمُ ٱلْمَفْتُونُ — بِأَيِّيكُمُ ٱلْمَفْتُونُ.

13: عُتُلٍّ — عُتُلٌّ. So read by al-Ḥasan and others.

38: إِنَّ — ءَائِنَّ. So read by al-Ḥasan and others.

39: إِنَّ لَكُمْ — ءَإِنَّ لَكُمْ. So Ibn Qais and Abū ʿImrān al-Jawnī.

41: شُرَكَاءَ and بِشُرَكَائِهِمْ — شِرْكٌ and بِشِرْكِهِمْ. So read by Ibn Abī ʿAbla.

42: يُكْشَفُ — تَكْشِفُ. So read by Ibn Masʿūd.

49: تَدَارَكَهُ — تَدَارَكَتْهُ, as Ibn Masʿūd, but some said he read تَتَدَارَكَهُ.

51: لَيَزْلِقُونَكَ — لَيَزْهِقُونَكَ. See Ibn ʿAbbās and Ibn Masʿūd.

SŪRA LXIX

5 and 6: فَأُهْلِكُوا — فَهَلَكُوا. So Zaid b. ʿAlī.

9: مَنْ قَبْلَهُ — مَنْ مَعَهُ, though some said مَنْ تِلْقَاءَهُ, both of which forms were also given from Ibn Masʿūd.

12: تَعِيَهَا — تَعِيهَا. So read by Abū's-Sawwār and others.

14: فَدُكَّتَا — فَدُكَّتْ. So read by Abū's-Sammāl and others.

19: كِتَابِيَهْ — كِتَابِيَ. Similarly the following words ending in يَهْ.

41: تُؤْمِنُونَ — يؤمنون.

42: تَذَكَّرُونَ — تَتَذَكَّرُونَ.

44: تَقَوَّلَ عَلَيْنَا — تَقُولُ عَلَيْنَا. See Ibn Khuthaim.

SŪRA LXX

1: سَأَلَ سَائِلٌ — سَالَ سَالٌ. So read by Ibn Masʿūd also.

2: عَلَى ٱلْكَافِرِينَ — لِلْكَفِرِينَ.

38: جَنَّةَ نَعِيمٍ — جَنَّةٌ نَعِيمًا. So read by ʿIsā ath-Thaqafī and others.

40: ٱلْمَشْرِقِ وَٱلْمَغْرِبِ — ٱلْمَشَارِقِ وَٱلْمَغَارِبِ. So Ibn Khuthaim.

SŪRA LXXI

15/14: طِبَاقًا — طَرَائِقَ as Muʿādh and Ibn Qais. See also Ibn Masʿūd.

28/29: وَلِوَالِدَيَّ — وَلِوَلَدِ آدَمَ وَحَوَّاءَ. See also Ibn Masʿūd.

SŪRA LXXII

1: أُوحِيَ — أُحِيَ. So read by Ibn Qais and al-Jaḥdarī.

3: وَأَنَّهُ — وَإِنَّهُ, as the Meccan, Madīnan and Baṣran reading.

5: تَقُولَ — تَقَوَّلَ. So Yaʿqūb, al-Jaḥdarī and Ibn Miqsam.

17: يَسْلُكْهُ — نُسْلِكْهُ. So read by ʿĪsā ath-Thaqafī and al-Jaḥdarī.

21: غَيًّا — ضَرًّا.

28: أَحَاطَ — أُحِيطَ. So Ibn Abī ʿAbla. See also Ibn Masʿūd's reading.

أَحْصَى كُلَّ — أُحْصِيَ كُلُّ. So Ibn Abī ʿAbla.

لِيَعْلَمَ — لِيُعْلَمَ. So read by many of the Baṣrans.

SŪRA LXXIII

1: ٱلْمُتَزَمِّلُ — ٱلْمُزَّمِّلُ.

9: رَبُّ — رَبَّ. So read by Zaid b. ʿAlī.

ٱلْمَشْرِقِ وَٱلْمَغْرِبِ — ٱلْمَشَارِقِ وَٱلْمَغَارِبِ. So Ibn Khuthaim and Ibn Masʿūd.

20: نِصْفَهُ وَثُلُثَهُ —. He supported TR against the *jarr* reading.

SŪRA LXXIV

1: ٱلْمُدَّثِّرُ — ٱلْمُتَدَثِّرُ. So read by al-Aʿmash.

6: تَمْنُنْ — تَمُنُّ. So read by Abū's-Sammāl and others.

تَسْتَكْثِرُ — أَنْ تَسْتَكْثِرَ. As Ibn Masʿūd.

29: لَوَّاحَةٌ — لَوَّاحَةً. So Zaid b. ʿAlī and Ibn as-Samaifaʿ.

33/36: إِذْ أَدْبَرَ — إِنَا أَدْبَرَ. So read by Ibn Masʿūd and many others.

36/39: نَذِيرًا — نَذِيرٌ. Thus read by Ibn Abī ʿAbla.

50/51: مُسْتَنْفِرَةٌ — مُسْتَنْفَرَةٌ. The reading of Nāfiʿ and Ibn ʿĀmir.

SŪRA LXXV

4: قَٰدِرِينَ — قَادِرُونَ. So Ibn Abī ʿAbla.

7: بَرِقَ — بلى. So Ibn Qais and Abū's-Sammāl.

17, 18, 19: He read as Ibn Masʿūd — إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ فَإِذَا قَرَأْنَاهُ فَٱتَّبِعْ قِرَاءَتَهُ مِنَ ٱلْقِرَاءَةِ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ. A Shīʿa reading.

22: نَاضِرَةٌ — نَضِرَةٌ, as Ibn ʿAbbās and Zaid b. ʿAlī.

SŪRA LXXVI

14: دَانِيَةً — دَانٍ. See also Ibn Masʿūd's reading.

21: أَسَاوِرَ — اساورة. So read by Ibn Qais. See also Ibn Masʿūd.

خُضْرٌ —. He supported TR against the Kūfan and Meccān خُضْرٍ.

24: مِنْهُمْ — مِنْهَا. So Zaid b. ʿAlī and Abū 'l-Mutawakkil.

30: تَشَاءُونَ — يَشَاءُونَ as the non-Kūfans.

31: وَٱلْكَٰفِرِينَ — وَٱلظَّٰلِمِينَ. See Ibn Masʿūd.

SŪRA LXXVII

8: طُمِسَتْ 9: فُرِجَتْ 10: نُسِفَتْ 12: أُجِّلَتْ — طَمَسْتُ: فَرَجْتُ: نفستُ: أُجلتُ. So read by Ibn Masʿūd and Ibn Qais.

11: وُقِتَتْ — أُقِّتَتْ. So read by Abū Jaʿfar. See Ibn Masʿūd's reading.

33: جِمَلَةٌ — جِمَلَتٌ.

SŪRA LXXVIII

1: عَمَّ — عَمَّا. So read by Ibn Masʿūd, ʿIkrima and ʿĪsā ath-Thaqafī.

6: مِهَٰدًا — مَهْدًا. So Mujāhid and Ibn Khuthaim.

14: بِٱلْمُعْصِرَٰتِ — مِنَ ٱلْمُعْصِرَٰتِ. So read by Ibn Masʿūd, but some said he read مِنَ ٱلْمُعَصِّرَٰتِ.

35: يَسْتَمِعُونَ — يَسْمَعُونَ. See also Ibn Masʿūd.

37: رَبِّ —. He supported TR against the alternative رَبُّ.

SŪRA LXXIX

10: ٱلْحَافِرَةِ — الحفرة. So Abū Ḥaiwa, Ibn Qais and others.

11: نَخِرَةً — نَاخِرَةً. So read by Ibn Masʿūd.

13: زَجْرَةٌ — رَفْيَةٌ. See also Ibn Masʿūd.

18: تَزَكَّىٰ — تزكى supporting the Ḥijāzī reading.

32: وَٱلْجِبَالَ — وَٱلْجِبَالُ. So read by al-Ḥasan and others.

33: مَتَٰعًا — مَتَاعٌ. So Ibn Abī ʿAbla.

35: يَتَذَكَّرُ — يَتَفَكَّرُ. See also Ibn Masʿūd's reading here.

SŪRA LXXX

2: أَنْ — ءأن with *talyīn*. See also Ibn Masʿūd. So read by al-Ḥasan.

6: تَصَدَّى — تَتَصَدَّى. So read by Ibn Qais and others.

10: تَلَهَّى — تُلَهَّى. So read also by Ibn as-Samaifaʿ.

41: قَتَرَةٌ — قَتْرَةٌ. So Abū's-Sammāl and Ibn Abī ʿAbla.

SŪRA LXXXI

9: قُتِلَتْ — قَتَلْتَنِي. Note also Ibn Masʿūd's reading.

21: ثَمَّ — ثُمَّ. So read by Muʿādh and Abū Ḥaiwa.

24: بِضَنِينٍ — He supported TR against the alternative بظنين.

SŪRA LXXXIII

6: يَوْمَ — يَوْمُ. So Zaid b. ʿAlī. See also Ibn Masʿūd.

14: كَلَّا — كُلُّ. So read by Ibn Abī ʿAbla.

24: تَعْرِفُ — تُعْرَفُ. Read thus by Yaʿqūb and Abū Jaʿfar.

26: خِتَمُهُ — خَتَمُهُ, as read by ʿUrwa b. az-Zubair.

SŪRA LXXXIV

19: لَتَرْكَبُنَّ — لَتَرْكَبِنَّ. So Muʿādh and Abū Ḥaṣīn. See Ibn Masʿūd.

SŪRA LXXXV

8: إِلَّا أَنْ آمَنُوا — إِلَّا أَنْ يُؤْمِنُوا. So read by Ibn Qais.

SŪRA LXXXVI

4: إِنْ كُلُّ — إِنَّ كُلَّ. As Abū 'l-Mutawakkil and Ibn Qais.

لَمَّا — إِلَّا. So read by Ibn Qais and Abū Ḥaṣīn.

6: دَافِقٍ — مَدْفُوقٍ. So Ibn Qais and Ibn Khuthaim.

SŪRA LXXXVII

1: سَبِّحِ اسْمَ رَبِّكَ — سُبْحَانَ رَبِّيَ. So read by ʿAlī.

6: فَلَا — فَلَنْ. So Ibn Qais.

16: بَلْ أَنْتُمْ — بَلْ. So also Ibn Masʿūd.

SŪRA LXXXVIII

4: تَصْلَى — تُصْلَى, supporting the reading of the Baṣrans.

11: لَا تَسْمَعُ — لَا يُسْمَعُ. So read by Ibn Kathīr, Abū ʿAmr and others.

17: الْإِبِلِ — الْآبِلِ. Said to have been read thus by ʿĀ'isha and Ibn Masʿūd.

20: سُطِحَتْ — سُطِّحَتْ. So Ibn as-Samaifaʿ and Abū 'l-Mutawakkil.

25: إِيَابَهُمْ — إِيَّابَهُمْ, which was the reading of Abū Jaʿfar.

SŪRA LXXXIX

3/2: وَالشَّفْعِ وَالْوَتْرِ — وَشَفْعٍ وَوَتْرٍ. See also Ibn Masʿūd's reading.

6/5: بِعَادٍ — بِعَادَ. So Ibn az-Zubair and al-Ḥasan.

8/7: مِثْلُهَا — مِثْلُهُمْ.

17/18: يُكْرِمُونَ — تُكْرِمُونَ, supporting the reading of the Baṣrans.

27: يَا أَيَّتُهَا — يَا أَيُّهَا. So Zaid b. ʿAlī. Some, however, said he read these verses — يَا ايتها النفس الامنة المطمئنة ايتِ ربك راضية مرضية فادخلى فى عبدى.

29: فَادْخُلِي — فَلِجِّي. So Ibn Qais and Abū ʿImrān, though some said أُدْخُلِي.

30: وَادْخُلِي — لِجِّي. So read by Ibn Qais.

SŪRA XC

7: يَرَهُ — يَرَهْ. So Ibn Qais and Abū ʿImrān.

14: ذِى — ذَا as al-Ḥasan and Ibn Abī ʿAbla.

SŪRA XCI

15: فلا يَخَافُ — وَلَا يَخَافُهُ, as was read by Nāfiʿ.

SŪRA XCIII

8: عَائِلاً — عَيِّلاً as Ibn as-Samaifaʿ. See also Ibn Masʿūd.

SŪRA XCIV

2: وَوَضَعْنَا — وَحَطَطْنَا. So Ibn Khuthaim. See Ibn Masʿūd's reading.

7, 8: He read فَإِذَا فَرَغْتَ فَرَغِّبْ وَإِلَى رَبِّكَ فَانْصَبَّ as Abū Mijlaz.

SŪRA XCV

5: سَفِلِينَ — ٱلسَّافِلِينَ, as Ibn Masʿūd.

SŪRA XCVI

16: He read ٱلنَّاصِيَةِ ٱلْكَاذِبَةِ ٱلْخَاطِئَةَ. So Abū Ḥaṣīn.

18: سَنَدْعُ ٱلزَّبَانِيَةَ — سَيُدْعَى ٱلزَّبَانِيَةُ.

SŪRA XCVIII

1: مَا كَانَ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ — لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكُونَ. But others gave him as reading مَا كَانَ ٱلْمُشْرِكُونَ وَأَهْلُ ٱلْكِتَٰبِ مُشْرِكِينَ, which was also read by Ibn Khuthaim. See Ibn Masʿūd.

2: He read رَسُولُ ٱللهِ إِلَيْهِمْ يَتْلُوا صُحُفًا مُطَهَّرَةً وَفِيهَا كُتُبٌ قَيِّمَةٌ وَرَأَيْتُ ٱلْيَهُودِيَّةَ وَٱلنَّصْرَانِيَّةَ إِنَّ أَقْوَمَ ٱلدِّينِ ٱلْحَنِيفِيَّةُ مُسْلِمَةً غَيْرَ مُشْرِكَةٍ وَمَنْ يَعْمَلْ صَالِحًا فَلَنْ يُكْفَرَهُ . كَانَ ٱلنَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ ٱللهُ ٱلنَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيُقِيمُونَ ٱلصَّلَوٰةَ. Others say he read إِنَّ ٱلَّذِينَ عِنْدَ ٱللهِ ٱلْحَنِيفِيَّةُ غَيْرَ ٱلْيَهُودِيَّةِ وَلَا ٱلنَّصْرَانِيَّةِ وَمَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ .

SŪRA C

5: فَوَسَطْنَ — فَوَسَّطْنَ, as ʿAlī, Zaid b. ʿAlī and others.

9: إِذَا بُعْثِرَتِ ٱلْقُبُورُ — إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ. See Ibn Khuthaim.

SŪRA CI

10/7: مَاهِيَهْ — مَاهِى. So read by Yaʿqūb and Sallām.

SŪRA CIV

2: وَعَدَدَهُ — وَعَدَّدَهُ, as al-Ḥasan and others.

4: لَيُنْبَذَنَّ — لَيَنْبِذَنَّهُ. So Abū 'l-Mutawakkil.

8: مُطْبَقَةٌ — مُؤْصَدَةٌ.

SŪRA CVI

In Ubai's Codex this formed part of Sūra CV.

1: لِإِيلَٰفِ — لِئِلَافِ as read by Ibn ʿĀmir and others. See Ibn Masʿūd.

2: إِلْفِهِمْ — إِيلَٰفِهِمْ. See Ibn Khuthaim.

SŪRA CVII

1: أَرَأَيْتَكَ — أَرَءَيْتَ as Ibn Masʿūd.

SŪRA CVIII

1: أَنْطَيْنَاكَ — أَعْطَيْنَاكَ. So al-Ḥasan and Ibn as-Samaifaᶜ.

SŪRA CIX

1: قَلْ لِلْكَافِرِينَ — قُلْ يا أَيُّهَا ٱلْكَافِرُونَ. So Ibn Khuthaim. See Ibn Masᶜūd.

SŪRA CX

1: إِذَا جَاءَكَ مِنَ ٱللهِ ٱلنَّصْرُ — إِذَا جَاءَ نَصْرُ ٱللهِ.

SŪRA CXI

1: وَقَدْ تَبَّ — وَتَبَّ, as Ibn Masᶜūd.

Between 1 and 2 he added a verse حَالَفَ ٱلْبَيْتَ ٱلْوَضِيعَ عَلَى ٱلْبَيْتِ ٱلرَّفِيعِ فَشُغِلَ بِنَفْسِهِ ثُمَّ شُغِلَ.

4: حَمَّالَةَ ٱلْحَطَبِ — حَمَّالَةُ ٱلْحَطَبَ as Ibn Masᶜūd and others.

SŪRA CXII

1: قُلْ —. He omitted the word, as did Ibn Masᶜūd.

Ubai's Codex was known to contain two Sūras not found in our ᶜUthmānic text, though there is some dispute as to their position in his Codex. In view of the doubts as to the accuracy of any of the information that has come down to us as to the Sūra order in his Codex this is not of importance.

SŪRAT AL-KHALʿ

أَللهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ ، وَنُثْنِي عَلَيْكَ وَلَا نَكْفُرُكَ ، نَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ.

SŪRAT AL-ḤAFD

أَللهُمَّ إِيَّاكَ نَعْبُدُ ، وَلَكَ نُصَلِّي وَنَسْجُدُ ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ ، نَرْجُو رَحْمَتَكَ ، وَنَخْشَى عَذَابَكَ ، إِنَّ عَذَابَكَ بِٱلْكُفَّارِ مُلْحَقٌ.

We also find attributed to Ubai the verse on the insatiable greed of man, which the writers on Abrogation recognize is no longer included in the Qurʾān. (See Ibn al-Anbārī in *Durr*, I, 106).

ابن آدم لو اعطى واديا من مال لابتغى ثانيا (لالتمس ثانيا) ولو اعطى واديين من مال لالتمس ثالثا ولا يملاء جوف ابن آدم إلّا التراب ويتوب الله على من تاب. See under Sūra X verse 24/25.

CODEX OF ʿALĪ † 40

There is persistent tradition among the Shīʿas that ʿAlī b. Abī Ṭālib was the first after the death of the Prophet to make a collection of the material of the Qurʾān, and even Sunnī sources know that he prepared a Codex of his own. The most widely accepted form of the story is that after the Prophet's death, while the Companions were busy about electing a successor, ʿAlī shut himself up in his house and made a vow that he would not put on his outdoor cloak until he had made an assemblage of the Qurʾānic material into a Codex. This caused some little comment as he did not come out to pay homage to Abū Bakr the newly elected Caliph, but ʿAlī explained his oath, and when the work was finished he packed it up on the back of his camel and brought it to the Companions saying "here is the Qurʾān that I have assembled" [1]).

There are many variations of the story. Some said that it was only six months after the Prophet's death that ʿAlī set about making a recension [2]). Others say that he sat down and in three days wrote it all out from memory and arranged it in the order in which it was revealed [3]). A more interesting embellishment is that when the Prophet was about to die he summoned ʿAlī and told him where the material for the Qurʾān was hidden in a secret place behind his couch, and bade him take it from thence and edit it [4]).

Although the common story is that ʿAlī's Codex had the Sūras arranged in some sort of chronological order (*Itqān*, 145), quite a

1) *Fihrist* p. 28; Yaʿqūbī, *Historiae* II, 152; *Itqān*, 134 ff; Ibn Abī Dāwūd, p. 10 One finds the usual attempts to prove that ʿAlī's assembling was only a memorizing, but on the face of it the story demands a written form.

2) A tradition from Ibn ʿAbbās given in the *Manāqib* of Ibn Shahrashaub from ash-Shīrāzī's *Nuzūl al-Qurān*. Cf. al-ʿĀmilī I, 150.

3) Al-ʿĀmilī I, 148.

4) *Aṣ-Ṣāfī* pp. 9, 10.

different arrangement is given by al-Yaʿqūbī (*Historiae* II, 152 ff.) according to whom ʿAlī arranged the Sūras in seven groups [1]), each group beginning with one of the seven long Sūras and called by its name. The schema is:

I. 2, 12, 29, 30, 31, 41, 51, 76, 32, 79, 81, 82, 84, 87, 98 al-Baqara. 886 verses, sixteen Sūras.

II. 3, 11, 12, 15, 33, 44, 55, 69, 70, 80, 91, 97, 99, 104, 105, 106. Āl-ʿImrān. 886 verses, fifteen Sūras.

III. 4, 16, 23, 36, 42, 56, 67, 74, 107, 111, 112, 103, 101, 85, 95, 27. An-Nisāʾ. 886 verses, seventeen Sūras.

IV. 5, 10, 19, 26, 43, 49, 50, 54, 60, 86, 90, 94, 100, 108, 109. Al-Māʾida 886 verses, fifteen Sūras.

V. 6, 17, 21, 25, 28, 40, 58, 59, 62, 63, 68, 71, 72, 77, 93, 102. Al-Anʿām. 886 verses, sixteen Sūras.

VI. 7, 14, 18, 24, 38, 39, 45, 47, 57, 73, 75, 78, 88, 92, 110. Al-Aʿrāf. 886 verses, sixteen Sūras.

VII. 8, 9, 20, 35, 37, 46, 48, 52, 53, 61, 64, 65, 83, 113, 114. Al-Anfāl. 886 verses, sixteen Sūras.

This makes only 109 Sūras actually recorded, those missing being 1, 13, 34, 66 and 96. Unfortunately no reliance can be placed on it for it is obviously dependent on the Sūra divisions of the ʿUthmānic text, which ʿAlī's Codex was hardly likely to follow, and of course it contradicts the other tradition that he arranged the material chronologically. This tradition of chronological arrangement is incidentally supported by the fact that there lingered for long the knowledge that in ʿAlī's Codex the first Sūras were 96, 74, 68, 73, 111, 81 (*Itqān*, 145). In any case the above list is not accurate, for division I which is said to contain 16 Sūras contains only 15, division II which is said to have 15 actually has 16, division III said to contain 17 has only 16, and division VII said to contain 16 has only 15.

When ʿUthmān made his official recension ʿAlī seems to have warmly supported it, saying that had he been in ʿUthmān's position he would have done the same thing. It would appear that he gave up his own Codex in favour of the new edition and it was probably burned at that time. Had it survived it is quite certain that the

1) Unfortunately the passage in the *Fihrist* which gave the Sūra order of ʿAlī's Codex is missing from the MS from which Flügel's edition was made.

Shīᶜas would have adopted it as their standard Codex, whereas in Shīᶜa hands we find only copies of the ᶜUthmānic text even when they are said to have been written by ᶜAlī or one of his sons [1]), and the one pre-ᶜUthmānic Codex whose readings seem to have been favoured by the Shīᶜas is that of Ibn Masᶜūd [2]).

Even when in later literature we have references to the Codex of ᶜAlī, as when Ibn Sīrīn († 110) is said to have written to Madīna for some information regarding it, or when ath-Thaᶜlabī in his *Tafsīr* (Sprenger, *Leben* III, xliv) notes that in ᶜAlī's Codex Sūra II had 286 verses, or when Ibn an-Nadīm, *Fihrist* 28 tells us that a copy lacking a few leaves was preserved in the ᶜAlid family for generations, the probability is that the reference is to a copy of the ᶜUthmānic text made by or for ᶜAlī rather than to his own pre-ᶜUthmānic text.

Consequently we have to bear in mind that all uncanonical variants quoted from ᶜAlī, while they may go back to variant readings that he remembered were in his own recension of the Qurᵓān, may on the other hand be merely his interpretation of the ᶜUthmānic text.

Ibn Abī Dāwūd lists ᶜAlī's Codex, apparently meaning his non-canonical Codex, but quotes only one reading from it.

1) There are numerous references to such Codices in Arabic literature, and there are still in Shīᶜa hands portions of such Codices said to have been written by members of Ahl al-Bait (see al-ᶜĀmilī *Aᶜyān ash-Shīᶜa* I, 150 ff.) but in no case is the genuineness even arguable.

2) Goldziher, *Richtungen* 272.

SŪRA I

4/3: مَالِكِ — He supported TR against the other common reading مَلِكِ. Some, however, gave him as reading مَلِكِ and others مَلَكَ يَوْمَ as a verb.

6/5: إِهْدِنَا ثَبِّتْنَا — إِهْدِنَا, as Ubai. See also Ibn Masᶜūd's reading.

7: غَيْرَ ٱلْمَغْضُوبِ عَلَيْهِمْ وَغَيْرَ — غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا, as ᶜUmar and Ibn az-Zubair. Some, however, said the reading was غِيرَ.

SŪRA II

20/19: يَخْطَفُ — يَخْتَطِفُ, as Ibn Masᶜūd.

35/33: هٰذِهِ ٱلشَّجَرَةَ — هٰذِهَا ٱلشَّجَرَةَ.

55/52: ٱلصَّعْقَةُ — ٱلصَّاعِقَةُ as ᶜUmar.

58/55: هٰذِهِ ٱلْقَرْيَةَ — هٰذِهَا ٱلْقَرْيَةَ.

97/91: لِجِبْرِيلَ — لِجَبْرَائِلَ sometimes written لِجَبْرَاإِلَ.

106/100: أَوْ نُنْسِهَا — he read وَ for أَوْ, as Ubai.

158/153: أَنْ يَطَّوَّفَ — أَنْ لَا يَطَّوَّفَ as Anas and Ibn ᶜAbbās. See also Ibn Masᶜūd.

166/161: تَبَرَّأَ — تَبَرَّ, as read by Zaid b. ᶜAlī and Shaiba.

182/178: جَنَفًا — حَيْفًا.

184/180: يُطِيقُونَهُ — يُطَوَّقُونَهُ, as Ibn ᶜAbbās.

196/192: وَأَتِمُّوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلْبَيْتِ — وَأَقِيمُوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلّٰهِ as Ibn Masᶜūd, but some said he read وَٱلْعُمْرَةُ, which was also attributed to Ibn Masᶜūd.

237/238: تَنَاسَوْا — تَنْسَوْا as Abū Rajāʾ, though some said he read تَنَاسَوا.

285: وَآمَنَ ٱلْمُؤْمِنُونَ — وَٱلْمُؤْمِنُونَ as Ibn Masʿūd.

SŪRA III

188/185: أُوتُوا — أَتَوْا. So read by Abū Nahīk and others.

SŪRA IV

9/10: ضِعَافًا — ضُعَفَاء as Ibn Masʿūd.

33/37: مَوَالِيَ — مَوَالٍ وَهُوَ ٱلْعَصَبَةُ مِمَّا تَرَكَ.

172/170: عَبْدًا — عُبَيْدًا.

SŪRA V

107/106: ٱلْأَوْلَيَانِ — He agreed with TR against the alternative ٱلْأَوَّلِينَ which was read by Ibn Masʿūd and Ibn ʿAbbās.

SŪRA VI

57: يَقُصُّ ٱلْحَقَّ — يَقْضِي ٱلْحَقَّ, as Abū ʿAmr, Ibn ʿĀmir, Ḥamza and al-Kisāʾī.

105: دَرَسْتَ — دَارَسْتَ as Ibn ʿAbbās and ʿIkrima.

SŪRA VII

30/28: فَرِيقًا (first occurrence) — فَرِيقَيْنِ فَرِيقًا, as Ubai.

32/30: خَالِصَةً لَهُمْ — خَالِصَةً لَهُ or some said خَالِصَةً, which is the more probable. Others, however, say that he read here أَخْرَجَ لِعِبَادِهِ مِنَ ٱلْقُطْنِ وَٱلْكَتَّانِ وَٱلطَّيِّبَاتِ مِنَ ٱلرِّزْقِ ٱلْحَلَالِ قُلْ هِيَ لِلَّذِينَ آمَنُوا يَشْرَكُهُمْ فِيهَا ٱلْكُفَّارُ فِي ٱلدُّنْيَا خَالِصَةً لَهُمْ يَوْمَ ٱلْقِيَامَةِ.

127/124: إِلٰهَتَكَ — ءالِهَتَكَ as Ibn Masʿūd and others.

169/168: وَادَّارَسُوا — وَدَرَسُوا. So read by as-Sulamī.

SŪRA VIII

25: لَتُصِيبَنَّ — لَا تُصِيبَنَّ, as Ibn Masʿūd and others.

SŪRA IX

108/109: ٱلْمُتَطَهِّرِينَ — ٱلْمُطَّهِّرِينَ.

118/119: ٱلْمُخَلَّفِينَ — ٱلَّذِينَ خُلِّفُوا as al-Aʿmash, but some said he read ٱلَّذِينَ خَالَفُوا as Jaʿfar aṣ-Ṣādiq.

SŪRA X

89: دَعْوَاتُكُمَا — دَعْوَتُكُمَا. So aḍ-Ḍahhāk and as-Sulamī.

SŪRA XI

28/30: فَعَمَّاهَا — فَعُمِّيَتْ.

42/44: ٱبْنَهُ — ٱبْنَهَا. So ʿUrwa, though some say they read ٱبْنَهَ.

SŪRA XII

23: هَا أَنَا لَكَ — هَيْتَ لَكَ as Ubai, though some say he read هِئْتُ.

SŪRA XIII

11/12: بِأَمْرِ ٱللهِ — مِنْ أَمْرِ ٱللهِ, as Ibn ʿAbbās and ʿIkrima.

31/30: يَيْئَسِ — يَتَبَيَّنْ. So read by Ibn ʿAbbās, ʿIkrima and al-ʿJaḥdarī.

35: مَثَلُ — أَمْثَالُ, as Ibn Masʿūd, though some said he read مِثَالُ.

SŪRA XIV

46/47: وَإِنْ كَادَ — وَإِنْ كَانَ, as Ibn Masʿūd, ʿUmar and Mujāhid.

50/51: قَطْرَانٍ — قِطْرَانٍ, as Ibn ʿAbbās, Saʿīd b. Jubair and ʿUmar.

52: بَلَاغٌ وَهُدًى — بَلَاغٌ لِلنَّاسِ.

SŪRA XVI

9: وَمِنْهَا — فَمِنْكُمْ, or some said he read وَمِنْكُمْ.

41/43: لَنُبَوِّئَنَّهُمْ — لَنُبَوِّئَنَّهُمْ إِبْوَاءَةً حَسَنَةً, though others say he merely read here لَنُثْوِيَنَّهُمْ or لَنُثْوِئَنَّهُمْ as Ibn Masʿūd.

SŪRA XVII

5: عِبَادًا — عِبِيدًا, as al-Ḥasan and Zaid b. ʿAlī.

7: لِيَسُوءُوا — لَنَسُوءَنَّ as Ubai; or لَيَسُوءَنَّ, or some said لِنَسُوءَ as al-Kisāʾī.

SŪRA XVIII

51/49: مُتَّخِذَ — مُتَّخِذًا. So ʿIkrima, Abū ʾl-Jawzāʾ and Abū ʾl-Mutawakkil.

58/57: مَوْئِلًا — مَوَّلًا. So az-Zuhrī, aḍ-Ḍaḥḥāk and others.

77/76: يَنْقَضَّ — يَنْقَاضَّ. So ʿIkrima, Ibn Yaʿmar and az-Zuhrī.

96/95: سَاوَى — سَوَّى, as Ibn Masʿūd and Ibn ʿAbbās.

الْجَبَلَيْنِ — الصَّدَفَيْنِ, as Ibn Masʿūd and Ibn ʿAbbās.

عَلَيْهِمَا — عَلَيْهِ, as Ibn Masʿūd and Ibn ʿAbbās.

SŪRA XIX

6: وَيَرِثُ مِنْ آلِ — وَارِثُ آلِ, so Ibn ʿAbbās and al-Jaḥdarī, though others say they read وَارِثٌ مِنْ آلِ.

SŪRA XXI

98: حَطَبُ — حَصَبُ, given from ʿĀʾisha and Ibn az-Zubair.

SŪRA XXIII

54/56: غَمْرَتِهِمْ — غَمَرَاتِهِمْ. So Abū Ḥaiwa and as-Sulamī.

66/68: عَلَى أَعْقَابِكُمْ تَنْكِصُونَ — عَلَى أَدْبَارِكُمْ تَنْكِصُونَ, as Ibn Masʿūd.

SŪRA XXIV

35: نُورُ السَّمٰوَاتِ وَالْأَرْضِ — تَوَّرَ السَّمٰوَاتِ وَالْأَرْضَ. So Zaid b. ʿAlī.

SŪRA XXV

36/38: فَدَمَّرْنَاهُمْ — فَدَمِّرَاهُمْ (imp.) as al-Ḥasan and Maslama b. Muḥārib, but some said he read فَدَمَّرْتُهُمْ or فَدَمِرْنَاهُمْ or فَدَمِّرَانِهِمْ.

SŪRA XXVI

215: He read with Ibn Masʿūd here, according to some sources, the Shīʿa reading وَهُمْ أَهْلُ بَيْتِكَ مِنَ الْمُؤْمِنِينَ فَإِنْ عَصَوْكَ وَرَهْطَكَ مِنْهُمُ الْمُخْلَصِينَ فَقُلْ.

SŪRA XXVII

39: وَإِنِّي — إِنَّهُ as Ubai and Ibn Khuthaim.

40: أَنَا آتِيكَ — أَنَا أَنْظُرُ فِي كِتَابِ رَبِّي فَآتِيكَ. See Ibn Masʿūd's reading.

SŪRA XXXIII

8: لِيَسْأَلَ — لِيَسَلَ, as Jaʿfar aṣ-Ṣādiq.

14: سُئِلُوا — سِيلُوا, as al-Aʿmash and al-Jaḥdarī.

37: زَوَّجْنَاكَهَا — زَوَّجْتُكَهَا. So read by al-Ḥasan and Zaid b. ʿAlī.

SŪRA XXXV

40/38: بَيِّنَاتٍ — بَيِّنَتٍ, which was found also in some of the Codices of ʿIrāq.

43/41: مَكْرَ السَّيِّئِ — مَكْرًا لِلسَّيِّئِ.

SŪRA XXXVII

103: أَسْلَمَا — سَلَّمَا as Ibn Masʿūd and Ibn ʿAbbās.

182: He added a verse — قد اذنتكم باذانة المرسلين لتسئلن عن النبا العظيم.

SŪRA XLIII

77: يَا مَالِ — يَا مَالِكُ as Ibn Masʿūd and Ibn Yaʿmar.

84: إِلٰهٌ (bis) — اَللّٰهُ, as Ibn Masʿūd and Ibn as-Samaifaʿ.

SŪRA XLVI

4/3: أَثَرَةٍ — أَثْرَةٍ. So read by as-Sulamī and al-Ḥasan.

15/14: إِحْسَنًا — حَسَنًا. So as-Sulamī and ʿĪsā ath-Thaqafī.

SŪRA XLVII

15/16: مَثَلُ — أَمْثَالُ, as Ibn Masʿūd, Ibn ʿAbbas and as-Sulamī, though some said he read مِثَالُ.

SŪRA XLVIII

29: شَطْئَهُ — شَطَهُ, as al-Jaḥdarī and Ibn Abī Isḥāq.

SŪRA XLIX

10: إِخْوَانِكُمْ — أَخَوَيْكُمْ, as Ibn Masʿūd, Ibn Sīrīn, al-Ḥasan and al-Jaḥdarī.

SŪRA L

19/18: اَلْحَقِّ بِالْمَوْتِ — اَلْمَوْتِ بِالْحَقِّ, as Ṭalḥa.

SŪRA LIII

12: أَفَتُمَارُونَهُ — أَفَتَمْرُونَهُ, as Ibn Masʿūd and Ibn ʿAbbās.

50/51: عَادًا — عَادٍ.

SŪRA LIV

12: اَلْمَاءُ — اَلْمَاءَانِ or اَلْمَاوَانِ. So read by al-Ḥasan.

SŪRA LVI

29/28: وَطَلْعٍ — وَطَلْحٍ, as Ibn Masʿūd and Ibn ʿAbbās.

82/81: رِزْقَكُمْ — شُكْرَكُمْ, as Ibn ʿAbbās.

SŪRA LXII

9: فَامْضُوا — فَاسْعَوْا, as Ibn Masʿūd, Ubai and Ibn ʿAbbās.

SŪRA LXIV

11: يَهْدِ قَلْبَهُ — يُهْدَى قَلْبُهُ. See also Ibn Khuthaim.

SŪRA LXVI

4: صَغَتْ — زَاغَتْ, as Ibn Masʿūd and al-Aʿmash.

SŪRA LXX

1: سَائِلٌ — سَيْلٌ. So az-Zuhrī, aḍ-Ḍaḥḥāk and others.

SŪRA LXXIV

35/38: لَإِحْدَى — لَحْدَى as az-Zuhrī.

SŪRA LXXVI

12: وَجَزَاهُمْ — وَجَازَاهُمْ.

SŪRA LXXXIII

26: خِتَمُهُ — خَاتَمُهُ, as al-Kisāʾī, though some said he read خَاتِمُهُ.

SŪRA LXXXVII

1: سَبِّحِ اسْمَ رَبِّكَ — سُبْحَانَ رَبِّيَ, as Ibn ʿUmar and Ibn az-Zubair.

SŪRA XC

14: ذِى — ذا as al-Ḥasan and Abū Rajā'.

SŪRA XCII

3: وَ — وَمَا خَلَقَ only, as Ibn Mas'ūd and Ibn 'Abbās.

SŪRA XCIII

11: فَحَدِّثْ — فَخَبِّرْ.

SŪRA XCVII

4: أَمْرٍ — آمْرِىء, as Ibn 'Abbās and 'Ikrima.

SŪRA CIII

He read it — والعصر ونوائب الدهر * ان الانسان لفى خسر * وإنه فيه الى آخر الدهر.

SŪRA CVI

1: لِإِيلَافِ — لِيلَافِ, as aḍ-Ḍaḥḥāk and Abū Ja'far.

CODEX OF IBN 'ABBĀS † 68.

From the exalted position which Ibn 'Abbās holds in Muslim exegesis, where he figures as *tarjumān al-Qur'ān*, *al-baḥr,* and *ḥabr al-Umma*, one would have expected his Codex to be as famous in Qur'ānic literature as that of Ibn Mas'ūd. The rarity of its mention in his case serves as an argument for its genuineness, for had it been an invention we should have found it running as wildly through the Commentaries as his supposed School of exegesis. He was a cousin of the Prophet, whom legend makes out to have been an infant prodigy. His fame in exegesis, however, belongs to a later stage in his career when he was interested in utilizing Jewish and Christian material for the elucidation of the Qur'ān, but as his exegesis is obviously based on the text of the official 'Uthmānic edition, we must place his collection of the material for his Codex in the days of his youth.

His name occurs in the lists of those who collected the Qur'ān in the lifetime of the Prophet (*Nashr* I, 6), but he was probably too young at the time of the Prophet's death for this to be possible. It probably represents nothing more than that he was known to have been one of the early collectors. His Codex is mentioned by as-Suyūṭī (*Itqān*, 154) as including the two extra Sūras of Ubai's text, and it is listed in Ibn Abī Dāwūd who quotes variants from it.

The tradition that he was a pupil of 'Alī in Qur'ānic matters is hardly worthy of credence [1]). The probability is that his text represented one form of the Madīnan tradition [2]). From his close

1) Az-Zandjānī, *Tārīkh al-Qur'ān* 54 quotes this from the *Sa'd as-Su'ūd* of Abū Tāwūs and the *Arba'īn* of Ibn 'Umar ar-Rāzī.

2) Ibn al-Jazari, *Ṭabaqāt* I, 426 says that he collated his material with Ubai and with Zaid b. Thābit, and quotes another tradition from aḍ-Ḍaḥḥāk that he read according to the reading of Zaid save in 18 cases where he followed the reading of Ibn Mas'ūd. This latter tradition, however, is obviously invented to explain the fact that some of his readings agreed with those of the Codex of Ibn Mas'ūd. See also Ibn Abī Dāwūd p. 55.

official connection with ʿUthmān at the time of the preparation of the standard text we may be certain that his text was among those given over to be burned on that occasion, which is one reason why it does not play a bigger part in the early history of the text.

It was known that in his Codex the material was arranged differently from the Sūra arrangement of the ʿUthmānic text, and az-Zandjānī, pp. 54, 55, quotes from the *Muqaddima* to the as yet unprinted *Tafsīr* of ash-Shahrastānī, which gives its Sūra order as:

96, 68, 93, 73, 74, 1, 111, 81, 87, 92, 89, 94, 55, 103, 108, 102, 107, 105, 109, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 13, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83, 2, 8, 3, 59, 33, 24, 60, 48, 4, 99, 22, 57, 47, 76, 65, 98, 62, 32, 63, 58, 49, 66, 64, 61, 5, 9, 110, 56, 100, 113, 114.

This however, is merely an attempt to arrange in some sort of chronological order the Sūras of the ʿUthmānic text, and if it has any value at all would at most represent the arrangement of a Codex of Ibn ʿAbbās made after the acceptance of the standard text. It is not in the least degree likely that his collection of material for a Codex before the official edition would have been arranged in the same Sūra grouping as that of the ʿUthmānic text. The probabilities are that this list is merely an invention of some person who knew that Ibn ʿAbbās had a Codex of different Sūra arrangement and provided a suggestion as to what that arrangement was.

As ʿIkrima, ʿAṭāʾ and Saʿīd b. Jubair are all said to have taken their Qurʾān readings from Ibn ʿAbbās, theirs may in a certain sense be looked on as secondary Codices carrying on his text tradition, though in each case it is evident that their text has been mixed with material derived from other sources.

SŪRA I

4/3: مَالِكِ — He supported TR against the other reading مَلِكِ.

6/5: صِرَاط — He read سِرَاط all through the Qurʾān.

SŪRA II

97/91: جِبْرِيلَ — جَبْرَائِلَ, or some said he read جَبْرَائِيلَ.

106/100: نُنْسِهَا — نَنْسَأْهَا which was the reading of Abū ʿAmr and Ubai.

124/118: ٱلظَّٰلِمِينَ — ٱلظَّٰلِمُونَ as Ibn Masʿūd.

133/127: آبَائِكَ — أَبِيكَ. So read by al-Ḥasan and Yaḥyā b. Yaʿmar.

137/131: بِمِثْلِ مَا — بِمَا, as Ibn Masʿūd, though some said he read بِٱلَّذِى as Ubai.

158/153: أَن لَا يَطَّوَّفَ — أَنْ يَطَّوَّفَ as ʿAlī and Anas, but some said يَطُوفَ as Ubai and some said he read فيها instead of بهما; but others say he read إِلَّا أَنْ يَطَّوَّفَ.

184/180: يُطِيقُونَهُ — يُطَوَّقُونَهُ as ʿĀʾisha, but others said يُطَيِّقُونَهُ or يَطَّيَّقُونَهُ or يَطَّوَّقُونَهُ or يُطَيَّقُونَهُ or يَتَطَوَّقُونَهُ.

196/192: وَأَقِيمُوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلْبَيْتِ — وَأْتُوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ as Ibn Masʿūd and ʿAlī, but some said وَٱلْعُمْرَةُ which is also given from Ibn Masʿūd and ʿAlī.

198/194: لَيْسَ عَلَيْكُمْ جُنَاحٌ — لَيْسَ جُنَاحٌ عَلَيْكُمْ, as read by Ibn az-Zubair, though some said they read لَا جُنَاحَ عَلَيْكُمْ.

مِنْ رَبِّكُمْ — مِنْ رَبِّكُمْ فِى مَوَاسِمِ ٱلْحَجِّ. So Ibn Masʿūd and Ibn az-Zubair.

199/195: ٱلنَّاسُ — ٱلنَّاسِى. So Saʿīd b. Jubair.

202/198: اَكْتَسَبُوا — كَسَبُوا. So read by al-Aʿmash and friends of Ibn Masʿūd.

204/200: وَاللهُ يَشْهَدُ — يُشْهِدُ اللهَ.

217/214: عَنْ قِتَالٍ — قِتَالٍ. So Ibn Masʿūd, ar-Rabīʿ and al-Aʿmash.

226: يُؤْلُونَ — يَقْسِمُونَ, as Ubai, though some said he read اٰلَوْا as Ibn Masʿūd.

227: الطَّلَقَ — السَّرَاحَ.

233: يُتِمَّ الرَّضَاعَةَ — يُكْمِلَ الرَّضَاعَةَ, a reading also given from Ibn Masʿūd.

تُضَارَّ — تُضَارِرْ, as Ubai, ʿIkrima and aḍ-Ḍaḥḥāk, but some said تُضَارَّ.

238/239: وَالصَّلَوٰةِ الْوُسْطَى — الصَّلَوٰةِ الْوُسْطَى وَصَلَوٰةِ الْعَصْرِ as Ubai and Ḥafṣa.

279: فَأْذَنُوا — فَأْيْقِنُوا, so al-Ḥasan and Ibn Masʿūd.

280: ذُو — ذَا, as Ubai and Ibn Masʿūd.

282: يُضَارَّ — يَضْرِرْ as Ibn Abī Isḥāq, but others said يُضَارِرْ as ʿUmar, or يُضَارَرْ as Ibn Masʿūd.

283: وَلَمْ تَجِدُوا كِتَابًا — فَإِنْ لَمْ تَجِدُوا كِتَابًا, as aḍ-Ḍaḥḥāk, Mujāhid and ʿIkrima, but some said he merely read كُتَّابًا or كُتُبًا for كَاتِبًا.

SŪRA III

7/5: وما يَعْلَمُ — وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ تَأْوِيلُهُ وَيَقُولُ الرَّاسِخُونَ. See also Ubai and Ibn Masʿūd.

39/33: فَنَادَتْهُ — فَنَادَاهُ as Ibn Masʿūd. It was the reading of Ḥamza, al-Kisāʾī and al-Aʿmash.

97/91: اٰيَةٌ بَيِّنَةٌ — اٰيَاتٌ بَيِّنَاتٌ. As Ubai and Mujāhid.

144/138: الرُّسُلُ — رُسُلٌ. As in the Codices of Ibn Masʿūd and Ḥiṭṭān.

146/140: قَتَلَ — قُتِلَ, the reading of Ibn Kathīr, Nāfi, Abū ʿAmr.

159/153: فِي الْأَمْرِ — فِي بَعْضِ الْأَمْرِ.

172/166: وَالَّذِينَ — الَّذِينَ.

175/169: يُخَوِّفُكُمْ أَوْلِيَاءَهُ — يُخَوِّفُ أَوْلِيَاءَهُ. So Ibn Masʿūd, ʿIkrima and ʿAṭāʾ.

184/181: وَالزُّبُرِ — وَبِالزُّبُرِ, the reading of the Damascus Codex.

187/184: الَّذِينَ أُوتُوا الْكِتَٰبَ — الَّنَّبِيِّينَ, which was given also from Ibn Masʿūd.

SŪRA IV

1: تَسَاءَلُونَ — تَسَاءَلُونَ. So Ibn as-Samaifaʿ.

24/28: مِنْهُنَّ إِلَىٰ أَجَلٍ مُسَمًّى — مِنْهُنَّ as Ubai and Ibn Masʿūd, but others said that he read فِيمَا اسْتَمْتَعْتُمْ بِهِنَّ إِلَىٰ أَجَلٍ مُسَمًّى instead of فِيمَا تَرَاضَيْتُمْ بِهِ.

31/35: كَبَائِرَ — كَبِيرَ, as Mujāhid, Saʿīd b. Jubair and others.

مِنْ سَيِّئَاتِكُمْ — سَيِّئَاتِكُمْ.

53/56: لَا يُؤْتُونَ — لَا يُؤْتُوا as Ibn Masʿūd.

79/81: وَأَنَا كَتَبْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ — وَأَرْسَلْنَاكَ. See also Ubai and Ibn Masʿūd. Some said he read قَضَيْتُهَا as Ibn Masʿūd.

94/96: الدُّنْيَا مُلْكَ الْغَنِيمَةِ — الدُّنْيَا.

117: إِنَاثًا — أُنُثًا or أُنْثًا or وُثُنًا or أُثُنًا or أُثْنًا.

142/141: يُرَاؤُونَ — يُرَاءُونَ.

160/158: كَانَتْ أُحِلَّتْ — أُحِلَّتْ.

SŪRA V

2: اٰمِّينَ الْبَيْتَ الْحَرَامَ — اٰمِّي الْبَيْتِ الْحَرَامِ, as Ibn Masʿūd and al-Aʿmash.

3/4: وَأَكِيلُ ٱلسَّبُعِ — وَمَا أَكَلَ ٱلسَّبُعُ as Ubai and Ibn Masʿūd, but some said ٱلسَّبْعِ.

51/56: أَوْلِيَاء (first occurrence) — أَرْبَابًا, as Ubai.

60/65: وَعَابِدُ or وَعُبِّدَ ٱلطَّاغُوتُ — وَعَبَدَ ٱلطَّاغُوتَ or وَعَبَدَ ٱلطَّاغُوتِ or وَعَبَدَ ٱلطَّاغُوتِ or وَعَبِيدَ ٱلطَّاغُوتِ or وَعَبَّدَ ٱلطَّاغُوتِ.

63/68: لَبِئْسَ — بِئْسَ without the ل.

89/91: أَيَّامٍ — أَيَّامٍ مُتَتَابِعَاتٍ, as Ibn Masʿūd and Ubai.

96/97: طَعَامُهُ — طُعْمُهُ. So Saʿid b. Jubair.

110: فِيهَا فَتَكُونُ — فَتَكُونُ omitting the فِيهَا.

SŪRA VI

57: يَقُصُّ ٱلْحَقَّ —. Some gave him as reading يَقْضِي بِٱلْحَقِّ with Ibn Masʿūd and Ubai.

68/67: يُنْسِيَنَّكَ — يُنْسِيَنَّكَ.

71/70: أَتَّبِعُنَا — يَتَّبِعُنَا, as Ibn Masʿūd.

74: آزَرَ — ءَازَرَ as Ubai and al-Ḥasan, but others said ءَازْرًا or ءَأَزْرًا which would be followed by تَتَّخِذُ.

105: دَرَسْتَ — دَارَسْتَ, as ʿAlī and ʿIkrima, but others gave him as reading دُرِسَتْ or أَدَّارَسَتْ or دَرَسَ.

138/139: حِجْرٌ — حِرْجٌ, as Ubai, Ibn Masʿūd and Ibn az-Zubair.

139/140: خَالِصَةٌ — خَالِصٌ as Ibn Masʿūd and al-Aʿmash, though some said they read خَالِصَهُ.

SŪRA VII

26/25: وَرِيشًا — وَرِيَاشًا. So Zaid b. ʿAlī, Mujāhid and others.

145/142: سَأُورِثُكُمْ — سَأُورِيكُمْ. So Muʿādh and ʿIkrima.

187: عَنْهَا — بِهَا, as Ibn Masʿūd.

189: فَٱسْتَمَرَّتْ بِهِ — فَمَرَّتْ بِهِ, as aḍ-Ḍaḥḥāk and Saʿd b. Abī Waqqāṣ.

201/200: طَيِّفٌ — طَائِفٌ. So Saʿīd b. Jubair.

SŪRA VIII

19: عَنْهُمْ فِئَتُهُمْ — عَنْكُمْ فِئَتُكُمْ.

30: لِيُقَيِّدُوكَ — لِيُثْبِتُوكَ, but some say he read لِيُعْبِدُوكَ as Qatāda.

60/62: تُخْزُونَ — تُرْهِبُونَ. So read by ʿIkrima and Mujāhid.

SŪRA IX

8: يُظَاهِرُوا — يَظْهَرُوا. So read by Ibn Qais.

17: مَسْجِدَ — مَسْجِدَ, supporting the reading of Ibn Kathīr and Abū ʿAmr.

73/74: وَٱغْلُظْ — وَغَلِّظْ.

91/92: وَٱللهُ لِأَهْلِ ٱلْإِسَاءَةِ غَفُورٌ رَحِيمٌ — وَٱللهُ غَفُورٌ رَحِيمٌ.

119/120: مَعَ — مِنَ. So Ibn Masʿūd.

SŪRA X

2: عَجَبٌ — عَجَبًا. As Ibn Masʿūd.

16/17: وَلَا أَدْرَاكُمْ — وَلَا أَدْرَأْتُكُمْ or some said وَلَأَنْذَرْتُكُمْ or وَلَا أَنْذَرْتُكُمْ.

24/25: قَادِرُونَ عَلَيْهَا وَ مَا كَانَ ٱللهُ لِيُهْلِكَهَا إِلَّا بِذُنُوبِ أَهْلِهَا — قَدِرُونَ عَلَيْهَا. As Ubai.

SŪRA XI

5: تَثْنَوْنِي صُدُورُهُمْ or لَتَثْنَوْنِي صُدُورُهُمْ — يَثْنُونَ صُدُورَهُمْ or يَثْنَوْنِي صُدُورُهُمْ or تَثْنَوِي صُدُورُهُمْ or وَأَتَثْنَوِنَّ or لَيَثْنَوْنِ صُدُورُهُمْ or يَثْنَوِي or تَثْنَوِي صُدُورُهُمْ or يَثْنَوِنُ صُدُورُهُمْ or تَثَنَّوا فِي صُدُورِهِمْ.

28/30: أَنُلْزِمُكُمُوهَا مِنْ شَطْرِ أَنْفُسِنَا — أَنُلْزِمُكُمُوهَا as Ubai, or some said قُلُوبِنَا for انفسنا.

32/34: جِدَالَنَا — جَدَلَنَا. So aḍ-Ḍaḥḥāk, ʿIkrima and others.

SŪRA XII

23: هَيْتَ — هُيِّئْتَ or هِئْتَ or هَيْتِ or هَيِّتَ.

94: إِنْفَصَلَ — فَصَلَتِ.

SŪRA XIII

11/12: وَرُقَبَاءِ مِنْ خَلْفِهِ مِنْ أَمْرِ ٱللهِ — وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ ٱللهِ يَحْفَظُونَهُ, though some said he read بِأَمْرِ ٱللهِ. See also Mujāhid.

31/30: يَايْئَسِ — يَتَبَيَّنْ. So ʿAlī, ʿIkrima and al-Jaḥdarī.

SŪRA XIV

46/47: وَإِنْ كَادَ — وَإِنْ كَانَ. So Ibn Masʿūd, Anas and ʿAlī.

50/51: قَطِرَانٍ — قَطْرٍ آنٍ, as Abū Huraira, and Saʿīd b. Jubair, but others said he read قَطِرَانٍ.

SŪRA XVI

8: زِينَةً — وَزِينَةً without وَ. So Qatāda.

SŪRA XVII

13/14: يُخْرَجُ..... كِتَابًا — نُخْرِجُ..... كِتَابٌ, as Mujāhid, but some said he read يَخْرُجُ.

23/24: وَقَضَى — وَوَصَّى. So Ibn Masʿūd, Ubai and aḍ-Ḍaḥḥāk.

101/103: فَسْئَلْ — فَسَأَلَ. So Abū Nahīk read also.

102/104: عَلِمْتَ — عَلِمْتَ يَا فِرْعَوْنُ. So read by Saʿīd b. Jubair.

SŪRA XVIII

79/78: وَكَانَ أَمَامَهُمْ مَلِكٌ — وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا.

80/79: فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ — وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ. As Ubai.

96/95: سَوَّى — سَاوَى, as ʿAlī and Ibn Masʿūd.

ٱلْجَبَلَيْنِ — ٱلصَّدَفَيْنِ, as Ibn Masʿūd and ʿAlī.

عَلَيْهِمَا — عَلَيْهِ, as Ibn Masʿūd and ʿAlī.

109: مَدَدًا and مِدَادًا — مِدَادًا and مَدَدًا, as Ibn Masʿūd and others.

SŪRA XIX

6: يَرِثُنِي وَارِثُ آلِ — يَرِثُنِي وَيَرِثُ مِنْ آلِ as al-Jaḥdarī and ʿAlī, though some say they read وَارِثٌ مِنْ آلِ.

8/9: عِتِيًّا — عُسِيًّا, as Ubai and Mujāhid. See also Ibn Masʿūd's reading.

24: فَنَادَاهَا مَلَكٌ مِنْ تَحْتِهَا — فَنَادَتْهَا مِنْ تَحْتِهَا though some say he merely read مَنْ تَحْتَهَا like Ibn Masʿūd and ʿAlqama.

26/27: صَوْمًا — صَوْمًا وَصَمْتًا, as was given by some from Anas.

71/72: مِنْكُمْ — مِنْهُمْ. So read by ʿIkrima.

SŪRA XX

15: أُخْفِيهَا مِنْ نَفْسِي — أُخْفِيهَا, as Ubai and Qatāda.

135: ٱلسَّوِيِّ — ٱلسَّوِيِّ though some said he read ٱلسُّوءِ and others ٱلسَّوْءِ.

SŪRA XXI

48/49: وَضِيَاءً — ضِيَاءً without the وَ. So aḍ-Ḍaḥḥāk and ʿIkrima.

78: لِحُكْمِهِمْ — لِحُكْمِهِمَا.

96: حَدَبٍ — جَدَثٍ, as Ibn Masʿūd, Mujāhid and al-Jaḥdarī.

112: رَبِّي أَحْكَمُ — رَبِّ ٱحْكُمْ though some said he read رَبِّي أَحْكَمُ others رَبِّيَ أَحْكَمُ.

SŪRA XXII

23: أَسْوِرَ — أَسَاوِرَ.
لُؤْلُؤًا — لِيلِيًا or some said لِلِي.

27/28: رِجَالاً — رُجَّالاً as ʿIkrima and Mujāhid, but some said رُجَّالَى or رُجَالَى.

36/37: صَوَافَّ — صَوَافِنَ. So Ibn Masʿūd, Qatāda and al-Ḥasan.

52/51: وَلاَ نَبِيٍّ وَلاَ مُحَدَّثٍ — وَلاَ نَبِيٍّ.

SŪRA XXIII

60/62: يُؤْتُونَ مَا ءَاتَوْا — يَأْتُونَ مَا أَتَوْا, as given from ʿĀʾisha, Qatāda and al-Aʿmash.

67/69: سَمِرًا — سُمَّرًا, as Ibn Masʿūd, ʿIkrima and Abū Ḥaiwa, but others said he read سُمَّارًا.

SŪRA XXIV

22: يَتَأَلَّ — يَأْتَلِ, as Abū Jaʿfar and Zaid b. Aslam.

27: تَسْتَأْنِسُوا — تَسْتَأْذِنُوا, as Ubai, Ibn Masʿūd and Saʿīd b. Jubair, though some said he followed Ibn Masʿūd in reading تُسَلِّمُوا عَلَى أَهْلِهَا وَتَسْتَأْذِنُوا and others that he followed Ubai in reading تُسَلِّمُوا وَتَسْتَأْذِنُوا.

33: غَفُورٌ — لَهُنَّ غَفُورٌ, as Ibn Masʿūd and Saʿīd b. Jubair.

60/59: ثِيَابَهُنَّ — مِنْ ثِيَابِهِنَّ, as Ubai, and Ibn Masʿūd, though some said they read جَلاَبِيبِهِنَّ.

SŪRA XXV

77: كَذَّبْتُمْ — كَذَّبَ ٱلْكَافِرُونَ. So read by Ibn Masʿūd and Ibn az-Zubair.

SŪRA XXVI

20/19: ٱلضَّالِّينَ — ٱلْجَاهِلِينَ. So Ibn Masʿūd and Ibn Dharr.

111: وَٱتَّبَعَكَ — وَأَتْبَاعُكَ. So Abū Ḥaiwa, aḍ-Ḍaḥḥāk and Yaʿqūb.

SŪRA XXVII

8: بُورِكَتِ ٱلنَّارُ وَمَنْ حَوْلَهَا مِنَ ٱلْمَلاَئِكَةِ — بُورِكَ مَنْ فِى ٱلنَّارِ وَمَنْ حَوْلَهَا as Ubai and Mujāhid.

37: أَرْجِعْ — أَرْجِعُوا, as Ibn Masʿūd.

66/68: بَلِ ٱدَّارَكَ — بَلْ ءَادْرَكَ as Ibn Masʿūd and Abū Ḥaiwa, but others said بَلِ ٱدَّرَكَ as Qatāda, others بَلَى أَدْرَكَ as Abū Rajāʾ, or بَلْ أَدْرَكَ as Abū ʿAmr and Ibn Kathīr, or بَلِ ٱدَّرَكَ or بَلَى ءَأَدْرَكَ or بَلِ ٱذَّارَكَ with ذ.

72/74: رَدِفَ — ءَازِفَ.

91/93: ٱلَّذِى — ٱلَّتِى, as Ibn Masʿūd and Ibn Dharr.

SŪRA XXVIII

9/8: وَلَكَ لاَ تَقْتُلُونَهُ — وَلَكَ لاَ تَقْتُلُوهُ. So as-Suddī.

10/9: قَرِعًا — فَرِغًا or فَرْعًا, though some gave him as reading فِزْعًا.

48: سَاحِرَانِ تَظَاهَرَا — سِحْرَانِ تَظَّاهَرَا. So Ibn az-Zubair, Abū Ḥaiwa and Saʿīd b. Jubair.

SŪRA XXX

41/40: ٱلْبَرِّ وَٱلْبَحْرِ — ٱلْبُرُورِ وَٱلْبُحُورِ as Ibn Masʿūd.

SŪRA XXXI

20/19: وَأَسْبَغَ — وَأَصْبَغَ, said to be in the dialect of Kelb.
نِعَمَهُ —. Some said he read نِعْمَةً.

SŪRA XXXII

17: أُخْفِيَ — أُخْفِينَ. So Abū Rajā'.

SŪRA XXXIII

6: أَنْفُسِهِمْ — أَنْفُسِهِمْ وَهُوَ أَبٌ لَهُمْ. See Ubai and Ibn Mas'ūd.

20: بَادُونَ — بُدًّى. So Ṭalḥa and Ibn 'Āmīr.

23: وَمَا بَدَّلُوا — وَآخَرُونَ مَا بَدَّلُوا.

SŪRA XXXIV

14/13: تَبَيَّنَتِ ٱلْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا فِى ٱلْعَذَابِ ٱلْمُهِينِ — تُبُيِّنَتِ ٱلْإِنْسُ أَنْ لَوْ كَانَ ٱلْجِنُّ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا فِى ٱلْعَذَابِ ٱلْمُهِينِ سَنَةً: but some said تُبُيِّنَتِ ٱلْإِنْسُ أَنَّ ٱلْجِنَّ لَوْ كَانُوا يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا حَوْلًا فِى ٱلْعَذَابِ ٱلْمُهِينِ. See also the readings of Ibn Mas'ūd and Ubai.

19/18: رَبُّنَا بَعَّدَ — رَبَّنَا بَاعِدْ as Mujāhid.

SŪRA XXXVI

8/7: فِى أَعْنَاقِهِمْ — فِى أَيْمَانِهِمْ, or some said فِى أَيْدِيهِمْ.

9/8: مِنْ بَيْنِ — فِى. See also the reading of Ibn Mas'ūd.

30/29: يَا حَسْرَةَ ٱلْعِبَادِ — يَا حَسْرَةً عَلَى ٱلْعِبَادِ as Ubai, aḍ-Ḍaḥḥāk and Mujāhid.

38: لَا مُسْتَقَرَّ — لِمُسْتَقَرٍّ, as Ibn Mas'ūd and 'Ikrima.

SŪRA XXXVII

103: أَسْلَمَا — سَلَّمَا, as Ibn Mas'ūd and 'Alī, though some said he read سَلَّمَ and others إِسْتَسْلَمَ.

SŪRA XXXIX

3/4: مَا نَعْبُدُهُمْ — قَالُوا مَا نَعْبُدُهُمْ, as Ibn Mas'ūd and Mujāhid.

29/30: سَالِمًا — سَلَمًا, as Ibn Mas'ūd and Ibn 'Umar. It was the Meccan and Baṣran reading.

53/54: جَمِيعًا لِمَنْ يَشَاءُ — جَمِيعًا, as Ibn Mas'ūd.

SŪRA XL

15: رَفِيعُ — رَافِعُ, as Ibn Mas'ūd.

32/34: ٱلتَّنَادِ — ٱلتَّنَادِّ, though some said ٱلتَّنَادِى as al-Ḥasan.

71/73: وَٱلسَّلَاسِلَ يَسْحَبُونَ — وَٱلسَّلَاسِلُ as Ibn Mas'ūd.

SŪRA XLI

17/16: ثَمُودُ — ثَمُودًا, as al-A'mash and Ibn Abī Isḥāq.

44: عَمًى — عَمٍ, as Ibn 'Umar and Ibn az-Zubair, though some said عَمِىَ or عَمِىْ

SŪRA XLII

2/1: عسق — سق, as Ibn Mas'ūd.

5/3: يَتَفَطَّرْنَ — يَنْفَطِرْنَ, as Ibn Mas'ūd. It was the Baṣran reading.

SŪRA XLIII

19/18: عِبَادُ — عَبَدُ, or some said he supported TR against the common عِنْدَ.

32/31: مَعِيشَتَهُمْ — مَعَايِشَهُمْ, as Ibn Mas'ūd, al-A'mash and Ibn Muḥaiṣin.

84: إِلَٰهٌ (bis) — ٱللَّهُ, as Ibn Mas'ūd, 'Alī and 'Umar.

SŪRA XLVII

15/16: مَثَلُ — أَمْثَالُ, as Ibn Mas'ūd and 'Alī.

SŪRA LI

56: وَٱلْإِنْسَ مِنَ ٱلْمُؤْمِنِينَ — وَٱلْإِنْسَ, as Ubai and Ibn Mas'ūd.

SŪRA LIII

12: أَفَتُمَارُونَهُ — أَفَتَمْرُونَهُ, like Ibn Masʿūd, ʿAlī, Ḥamza and al-Kisāʾī.

SŪRA LIV

7: خُشَّعًا — خَاشِعًا, as Ḥamza and al-Kisāʾī.

SŪRA LVI

29/28: طَلْحٍ — طَلْعٍ, as Ibn Masʿūd and ʿAlī.

65: فَظَلْتُمْ — فَظَلِلْتُمْ. So read by al-Jaḥdarī.

82/81: شُكْرَكُمْ — رِزْقَكُمْ. So read by ʿAlī.

SŪRA LVII

29: لِئَلَّا يَعْلَمَ — لِكَيْلَا يَعْلَمَ or some said لِيَعْلَمَ or كَيْ يَعْلَمَ.

SŪRA LX

11: فَعَاقَبْتُمْ — أَفَقَّبْتُمْ, as al-Ḥasan, al-Aʿraj and Zaid b. ʿAlī.

SŪRA LXII

9: فَٱسْعَوْا — فَٱمْضُوا, as Ibn Masʿūd and ʿUmar.

SŪRA LXIII

10: وَأَكُنْ — وَأَكُونَ, like Ibn Masʿūd, supporting the Baṣran reading.

الصَّادِقِينَ — الصَّالِحِينَ.

SŪRA LXV

1: لِعِدَّتِهِنَّ — فِي قُبُلِ عِدَّتِهِنَّ, as Ibn ʿUmar, and Mujāhid, but some said لقبل.

يَفْحُشْنَ عَلَيْكُمْ — يَأْتِينَ بِفَاحِشَةٍ, as Ubai and ʿIkrima.

SŪRA LXVII

30: مَعِينٍ — عَذْبٍ.

SŪRA LXVIII

49: تَدَارَكَتْهُ — تَدَارَكَهُ. So Ibn Masʿūd and Ubai.

51: لَيُزْلِقُونَكَ — لَيُزْهِقُونَكَ, as Ibn Masʿūd, Mujāhid and al-Aʿmash.

SŪRA LXX

1: سَأَلَ سَيْلٌ — سَأَلَ سَائِلٌ, or some said سَالَ سَايِلٌ.

SŪRA LXXIII

6: وِطَاءً — وَطْئًا, as Ibn az-Zubair and the reading of Abū ʿAmr and Ibn ʿĀmir.

9: ٱلْمَشَارِقِ وَٱلْمَغَارِبِ — ٱلْمَشْرِقِ وَٱلْمَغْرِبِ, as Ibn Masʿūd.

SŪRA LXXV

22: نَاضِرَةٌ — نَضِرَةٌ. So Ubai, Zaid b. ʿAlī and others.

28: وَأَيْقَنَ — وَظَنَّ.

SŪRA LXXVII

23: ٱلْمُقْتَدِرُونَ — ٱلْقَادِرُونَ, as Ibn Masʿūd.

32: بِشَرَرٍ — بِشَرَارٍ or some said بِشِرَارٍ as ʿIkrima and others.

33: جِمَالَتٌ — جُمَالَاتٌ, as al-Ḥasan and Qatāda, though some said جُمَالَتٌ.

SŪRA LXXVIII

14: بِٱلْمُعْصِرَاتِ — مِنَ ٱلْمُعْصِرَاتِ, as Ibn az-Zubair and ʿIkrima.

36: حَسَبًا — حِسَابًا as Ibn Masʿūd, but some said حَسْبًا or حِسَانًا.

SŪRA LXXXI

8: ٱلْمَوْدَةُ — ٱلْمَوْءُدَةُ, as Abū Jaʿfar and as-Sulamī.

24: بِضَنِينٍ — بِظَنِينٍ, as Ibn Masʿūd, Ibn az-Zubair and others.

SŪRA LXXXVI

17: مَهِّلْهُمْ — أَمْهِلْهُمْ.

SŪRA LXXXVIII

4: حَامِيَةً — حَمِيَةً. So also in CI 11/8.

SŪRA LXXXIX

2/1: وَلَيَالٍ — وَلَيَالِى, though some said وَلَيَالِ as Ibn as-Samaifaᶜ.

29: فِى عِبَدِى — فِى عَبْدِى, as Ubaī, ᶜIkrima and aḍ-Ḍaḥḥāk.

SŪRA XCII

3: وَمَا خَلَقَ — وَ only, as Ibn Masᶜūd, ᶜAlī and Abū'd-Darda'.

SŪRA XCVII

4: أَمْرٍ — أَمْرَىٰ or أَمْرِىٰ, as ᶜIkrima, Ibn ᶜUmār and Abū 'l-ᶜĀlīya.

SŪRA CII

1: أَلْهَىٰكُمُ — أَأَلْهَىٰكُمُ or آلْهَيْكُمُ as Mālik b. Dīnār and others.

SŪRA CVIII

3: شَنِئَكَ — شَانِئَكَ.

SŪRA CX

1: فَتْحُ ٱللَّهِ وَٱلنَّصْرُ — نَصْرُ ٱللَّهِ وَٱلْفَتْحُ.

SŪRA CXI

4: حَمَّالَةَ ٱلْحَطَبِ — حَامِلَةُ ٱلْحَطَبِ, as Ibn ᶜUmar, Abū Ḥaṣīn and Abū Ḥaiwa.

CODEX OF ABŪ MŪSĀ AL-ASHᶜARĪ † 44

Abū Mūsā ᶜAbdallah b. Qais al-Ashᶜarī was a Yemenite who in the year 17 A.H. was appointed by ᶜUmar as Governor of Baṣra, where he remained, save for a brief and unsuccessful period of office at Kūfa in 22 A.H., until the Caliphate of ᶜUthmān. He was deposed from office in Baṣra by ᶜUthmān and retired to Kūfa where the Caliph later gave him an official post. His brief connection with Alī after the battle of Ṣiffīn in 37 A.H. is notorious. He seems early to have been interested in Qur'ān recitation for which his fine voice made him famous [1]). We may suppose that his collection of Qur'ānic material began during the Prophet's life-time, but it was during his first period of office at Baṣra that his Codex came into form and was accepted by the people of Baṣra as their authoritative Codex [2]). It would seem to have been a large Codex and was familiarly known as *Lubāb al-Qulūb*.

Ibn Abī Dāwūd has three interesting statements which confirm our judgement as to the independence of this Codex of Abū Mūsā in the pre-ᶜUthmānic period. In the first (p. 12) Yazīd b. Muᶜāwiya [3]) tells how he was one day in the mosque in the days of al-Walīd b. ᶜUqba [4]), and joined a circle in which was Ḥudhaifa b. al-Yamān, for those were the days when there were no mosque officials, when a crier cried out — "let those who recite according to Abū Mūsā come to the zāwiya near the gate of Kinda, and let those who recite according to Ibn Masᶜūd come to this zāwiya which is near the house of ᶜAbdallah". When Ḥudhaifa heard the two groups differing over their readings he went red with anger, rent his

1) Bukhārī III, 407, where the Prophet says يا ابا موسى لقد أوتيت مزمارا من مزامير آل داود. See also Ibn Saᶜd, II, ii, 106 and the *Musnad*, II, 354, 369.

2) Ibn al-Athīr, *Kāmil*, III, 86; Rāfiᶜī, *Iᶜjāz*, 19.

3) This is probably Yazīd b. Muᶜāwiya an-Nakhaᶜī who was later killed on a raid into Persia, *Tahdhīb at-Tahdhīb*, XI, 360.

4) Doubtless during the time he was Governor of Kūfa 25—30 A.H.

garments there in the mosque, and swore that someone must make the Caliph ʿUthmān take measures against this situation. The second (p. 13) is a statement from Abū'sh-Shaʿthā' of how this same Ḥudhaifa complained that the Baṣrans were reading according to Abū Mūsā and the Kūfans according to Ibn Masʿūd, which is merely a variant of the previous story. The third is from ʿAbd al-Aʿlā b. al-Ḥakam al-Kilābī who tells how he entered the house of Abū Mūsā just when a messenger had brought to Baṣra from ʿUthmān a copy of the new standard Codex which they were to follow. As they took the new Codex Abū Mūsā said "Whatever you find in my Codex extra to this do not remove it, but whatever you find missing write it in".

His Codex is said to have contained the two extra little Sūras of Ubai's Codex (*Itqān*, 154), and we have references to its having contained the verse on the greed of men [1]), which was also in Ubai's Codex [2]). In the passage in which he records this verse Muslim tells how Abū Mūsā assembled three hundred of the Qurrāʾ of Baṣra and in his address to them mentioned how they used to read a Sūra which in length and difficulty resembled Sūra IX but of which he could now only remember this verse about the greed of men, and that they used to read a Sūra resembling the *Musabbiḥāt* [3]) but of which he could only remember the verse — "Oh ye who believe, why say ye what ye do not do? On your necks is written a witness and you will be questioned about it on the Day of Resurrection". This is doubtless a reminiscence of material that was in his Codex before it was destroyed as a result of the canonization of ʿUthmān's text.

Very few actual readings from Abū Mūsā's Codex have been preserved in the Qurʾānic literature. Seeing that Abū Rajāʾ († 105) [4]), Abū Shaikh (c. 100) [5]) and Ḥiṭṭān b. ʿAbdallah († 73?) [6]) are all

1) Muslim, *Ṣaḥīḥ*, I, 285, 286.

2) Infra p. 181.

3) I. e. the Sūras 57, 59, 61, 62, 64, which begin with the word *sabbaḥa* or *yusabbiḥu*.

4) Ibn al-Jazarī, *Ṭabaqāt*, I, 604.

5) Ibn Ḥajar, *Tahdhīb at-Tahdhīb*, XII, 129. He was fellow pupil of Abū Rajāʾ and the teacher of Qatāda and Maṭār al-Warrāq.

6) Ibn al-Jazarī, *Ṭabaqāt*, I, 253. For his Codex see account herein.

said to have received their readings from him it is tempting to suggest that the numerous uncanonical readings recorded from these three Readers as well as those from al-Ḥasan al-Baṣrī († 110) who was a pupil of Ḥiṭṭān, since they all continue the tradition of the uncanonical readings of the Baṣran School, all go back to Abū Mūsā's Codex. In each case, however, other streams of influence have to be reckoned with, so that in their cases there can be no certainty which *shādhdh* readings preserved by them are actually to be assigned to the Codex of Abū Mūsā.

That his readings continued in remembrance in Baṣra for some time is evident from the fact that Shaddād [1]) had a *riwāya fī ḥurūf* from him, and the readings of Abū Ṭālūt († 130) [2]) the son of Shaddād are occasionally quoted. It is possible that the Muḥammad b. Abī Mūsā whose Codex is quoted by Ibn Abī Dāwūd (p. 90) for a reading لا يفقهون instead of لا يعقلون in V, 103/102, may be a son of this Abū Mūsā and the reading thus derived from his Codex.

The only readings from him that have been preserved are:

SŪRA II

124/118: إِبْرَاهَامَ — إِبْرَاهِيمَ and so throughout the Qurʾān, like Ibn az-Zubair.

SŪRA V

103/102: لَا يَفْقَهُونَ — لَا يَعْقِلُونَ (given from Mḥd b. Abī Mūsā).

SŪRA XXII

36/37: صَوَافٌّ — صَوَافِنَ. So Ubai and al-Ḥasan al-Baṣrī.

SŪRA LXIX

9: مَن قَبْلَهُ — من تلقاءه, as Ubai and Ibn Masʿūd.

1) Ibn al-Jazarī, *Ṭabaqāt*, I, 324.

2) Ibn al-Jazarī, *Ṭabaqāt*, I, 385.

CODEX OF ḤAFṢA † 45

The name of Ḥafṣa the daughter of ʿUmar the second Caliph and one of the wives of the Prophet occurs in some of the lists of those who collected Qurʾānic material in the lifetime of the Prophet (*Nashr*, I, 6). It is probable, however, that this is a deduction from the fact that she was known to have a Codex.

The stories which tell of the so-called first Recension under Abū Bakr relate that at his death his collection passed into the possession of ʿUmar and at ʿUmar's death into the possession of Ḥafṣa, who at ʿUthmān's request lent the material for use in the compilation of the official ʿUthmānic Codex. Though we are compelled by the evidence to deny any official recension to Abū Bakr, there is no particular reason to doubt that he may have made a private collection of Qurʾānic material, and this may well have come down to Ḥafṣa in the way described [1]). On the other hand her father ʿUmar is also said to have had a Codex, and it may have been this that came to her. It is possible, indeed that Abū Bakr's material was the basis of ʿUmar's Codex and so what came to Ḥafṣa was the result of the collections of both the first and second Caliph. All this, however, is speculation, and all we can say for certain is that Ḥafṣa had a collection of Qurʾānic material which was used along with other material by ʿUthmān in the construction of his official text.

That the material in the Codex of Ḥafṣa was considerably different from that in the ʿUthmānic text is evident from the anxiety of Marwān to destroy it [2]). The story tells of how when Marwān

1) The statement in Ibn Abī Dāwūd p. 21 assumes that the material destroyed by Marwān was the material that came down to Ḥafṣa from Abū Bakr, but it is a possibility to be borne in mind that this may be a later interpretation read into the story.

2) Ibn Abī Dāwūd p. 24 and his attempt to explain it on p. 25. See also Ibn ʿAsākir, V, 445.

was Governor of Madīna he sent to Ḥafṣa demanding her Codex that he might destroy it, but she refused to give it up. When she died Marwān assisted at her funeral and at its conclusion sent and with much insistence demanded the Codex from ʿAbdallah b. ʿUmar, Ḥafṣa's brother. ʿAbdallah finally sent it to him and he had it destroyed, fearing, he said, that if it got abroad the variety of readings that ʿUthmān desired to suppress would recommence.

This is a most unlikely story to have been invented and makes it quite clear that in the case of this Codex we are in touch with a pre-ʿUthmānic text which differed, perhaps considerably, from that of ʿUthmān. The Codex of Ḥafṣa, however, from which Ibn Abī Dāwūd quotes the variant صلوة العصر, in II, 238/239 was undoubtedly a copy being made for her of the canonical ʿUthmānic text, in which, however, she insisted on a slight addition in this passage. When small variants are quoted from the Codex of Ḥafṣa it is thus always a question whether the reference is to the old pre-ʿUthmānic Codex or to the copy of the ʿUthmānic text made and corrected at her command [1]).

The only variant quoted from her Codex by Ibn Abī Dāwūd is that on II, 238/239 but from the Commentaries we can gather a few others.

1) There is also the further possibility that this story of the صلوة العصر is merely a later invention foisted on Ḥafṣa to give it authority. It is suspicious that the same story is told of ʿĀʾisha and Umm Salama.

SŪRA II

18/17: صُمٌّ بُكْمٌ عُمْيٌ — صُمًّا بُكْمًا عُمْيًا as Ibn Masʿūd and Ubai.

164/159: ٱلرِّيَاحِ — ٱلْأَرْوَاحِ.

184/180: يُطِيقُونَهُ — لَا يُطِيقُونَهُ.

238/239: وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَصَلَوٰةِ ٱلْعَصْرِ — وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ as Ubai and Ibn ʿAbbās.

SŪRA VII

154/153: سَكَتَ — أُسْكِتَ, given on the authority of Muʿādh.

SŪRA IX

40: عَلَيْهِ وَأَيَّدَهُ — عَلَيْهِمَا وَأَيَّدَهُمَا.

SŪRA X

30/31: تَبْلُوا كُلُّ — تَتْلُوا كُلُّ the reading of Ibn Masʿūd and the Kūfans.

SŪRA XXIV

11: عُصْبَةٌ — عصبةٌ اربعةٌ.

31: ٱلطِّفْلِ — ٱلْأَطْفَالِ.

SŪRA XXXIX

56/57: جَنْبِ — ذِكْرِ, as Ibn Masʿūd.

CODEX OF ANAS B. MĀLIK † 91

Variants from the Codex of Anas b. Mālik are quoted in quite a number of works on Qurʾānic science, showing that though the variants given from him were few they were famous. In some lists he is given as one of those who had collected Qurʾānic material in the lifetime of the Prophet (*Nashr*, I, 6). The evidence for this is weak [1]), but it is noteworthy that his uncle Abū Zaid was well known as an early collector [2]) and it may well be that his collection was the basis of the Codex of Anas.

His Codex would seem to have represented one form of the Madīnan tradition, but it must be confessed that we know very little about it.

1) He was, however, one of the six most famous for their *riwāya* from the Prophet (Nawawī, 352), and was said to have taken his readings directly from the Prophet (Ibn al-Jazarī, *Ṭabaqāt*, I, 172)

2) *Musnad*, III, 277.

SŪRA II

91/85: بِمَا أُنزِلَ ٱللهُ — بِمَا أَنزَلَ ٱللهُ, as Ubai's Codex.

137/131: بِمَا — بِمِثْلِ مَا, as Ibn Masʿūd and others.

158/153: أَنْ لاَ يَطَّوَّفَ — أَنْ يَطَّوَّفَ as Ibn ʿAbbās and ʿAlī; note also Ubai and Ibn Masʿūd.

210/206: ظُلَلٍ — ظِلاَلٍ as read by Ubai and Ibn Masʿūd.

222: وَلاَ تَقْرَبُوا ٱلنِّسَاءَ فِى ٱلْمَحِيضِ وَٱعْتَزِلُوهُنَّ — وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ but some said he read وَلاَ تَقْرَبُوا ٱلنِّسَاءَ فِى مَحِيضِهِنَّ حَتَّى يَتَطَهَّرْنَ. وَٱعْتَزِلُوهُنَّ حَتَّى يَتَطَهَّرْنَ.

SŪRA IV

66/69: قَلِيلٌ — قَلِيلاً the reading of the Damascus Codex.

128/127: يُصْلِحَا — يَتَصَالَحَا as Ubai and Ayyūb as-Sakhtiyānī.

162/160: وَٱلْمُقِيمُونَ — وَٱلْمُقِيمِينَ as Ibn Masʿūd, Ubai and others.

SŪRA V

60/65: وَعَبَدَ ٱلطَّاغُوتَ — وَعَبِيدَ ٱلطَّاغُوتِ as Shahr b. Hawshab.

SŪRA VII

127/124: وَإِلٰهَتَكَ — وَالِهَتَكَ as Ibn Masʿūd, ʿAlī and others.

SŪRA IX

57: يَجْمَحُونَ — يَجْمِزُونَ. So al-Aʿmash.

SŪRA XII

18: فَصَبْرٌ جَمِيلٌ — فَصَبْرًا جَمِيلاً as Ubai and ʿĪsā ath-Thaqafī.

23: وَرَاوَدَتْهُ — وَرَوَّدَتْهُ, so Muʿādh, Abū ʿImrān and Abū Rajāʾ.

SŪRA XIV

24/29: أَصْلُهَا ثَابِتٌ — ثَابِتٍ أَصْلُهَا.

46/47: وَإِنْ كَادَ — وَإِنْ كَانَ, as ʿAlī, Ibn Masʿūd and ʿUmar.

SŪRA XVII

7: وَجْهَكُمْ — وُجُوهَكُمْ.

27/29: ٱلشَّيْطَانِ — ٱلشَّيْطِينِ as aḍ-Ḍaḥḥāk and al-Ḥasan.

SŪRA XIX

24: فَنَادَاهَا مِنْ تَحْتِهَا — فَخَاطَبَهَا مَنْ تَحْتَهَا as Ibn Masʿūd and Ubai.

26/27: صَوْمًا — صَمْتًا, as Ubai and Ibn Masʿūd, though some said he read صَوْمًا وَصَمْتًا like Ibn ʿAbbās.

SŪRA XXII

40/41: صَلَوَاتٌ — صُلُوثٌ as Ibn ʿUmar and al-Kalbī.

SŪRA XXIV

61/60: مَفَاتِحَهُ — مِفْتَاحَهُ. So read also by Qatāda.

SŪRA LXXIII

6: وَأَقْوَمُ — وَأَصْوَبُ or some said وَأَصْوَبُ.

SŪRA LXXIV

30: تِسْعَةَ عَشَرَ — تِسْعَةُ أَعْشُرٍ or some said تِسْعَةُ وَعْشَرَ or تِسْعَةُ وَأَعْشَرَ or تِسْعَةُ عَشَرَ or تِسْعَةُ أَعْشَرٍ.

SŪRA XCIV

2: وَحَلَلْنَا وَحَطَطْنَا — وَوَضَعْنَا عَنْكَ وِزْرَكَ as Ibn Masʿūd, though some said he read وَحَطَطْنَا وَحَلَلْنَا.

CODEX OF ʿUMAR † 23

There are numerous traditions to the effect that the second Caliph ʿUmar b. al-Khaṭṭāb made or had made a Codex collecting all that was available of the material of the Prophet's revelations. The earliest of them tells how ʿUmar enquired about a certain statement known to have been part of the Prophet's proclamation, and was told that it had been with one of the Qurrāʾ who was killed at the battle of Yamāna and was now lost. So in considerable anxiety lest a great portion of the Qurʾān be lost ʿUmar gave orders that the revelations be written down in Codex form, and thus was the first to assemble the Qurʾān into a Codex [1]).

It is difficult to separate this from the story of his connection with the forming of the so-called first Recension under Abū Bakr, and the further story that ʿUthmān's recension was really only a completion of a task begun by ʿUmar but interrupted by his death. One suspects that the story above is the original and then was transferred to the first Recension story at the time Abū Bakr's collection was being explained as an official undertaking.

Another story which may well be a continuation of the first tells how ʿUmar summoned all in the community who had any revelation material in their possession. So what they had they brought written on various scraps of writing material, and ʿUmar would only accept that for which he could procure two witness s. He was killed while this was in process and it was this which ʿUthmān was said to have finished and issued as the official text. One has always to reckon with the possibility that this story of ʿUmar's connection with the official Recension may have been invented, as the idea of a first Recension under Abū Bakr was invented, by traditionists who were unwilling to credit ʿUthmān with so praiseworthy a venture as the fixing of the official text of the Qurʾān. In this connection

1) Ibn Abī Dāwūd p. 10: see also *Itqān*, 134, 135, *Durr*, I, 302, 303 and Ibn ʿAsākir, V, 133.

it is interesting to note that ʿUmar's Codex is called the *Imām* [1]) just as that of ʿUthmān, and ʿUmar is said to have instructed those who wrote for him his Codex, that if there was any dispute over a word they must write it in the dialect of Muḍar [1]), just as ʿUthmān is said to have instructed his Committee to follow the dialect of Quraish.

That ʿUmar had some part in the preparations for an official Recension of the Qurʾān seems certain. We may even grant that he had made a collection of revelation material for this purpose, so that there is a sense in which ʿUthmān's work was the completion of a task begun by him. That he had a text of his own which circulated in Codex form before the completion of the ʿUthmānic text is not so certain. That his name is included in the lists of those who had assembled all the Qurʾān in the lifetime of the Prophet (*Nashr*, I, 6) may very well be due to the feeling that as one of the pious Caliphs this excellence must be attributed to him. The ascription of a Codex to him by Ibn Abī Dāwūd is possibly merely an inference from his known connection with the collection of material for the official edition, added to the fact that there were wellknown textual variants ascribed to him.

The variants ascribed to him in the Qurʾānic literature are not many, and may, of course, be nothing more than readings known to have been followed by ʿUmar, who had died before the promulgation of the official text. In the great majority of them we find that ʿUmar has the support of one or more of the other early authorities. Ibn Abī Dāwūd quotes only three variants from him, but from the exegetical literature we are able to gather a number of others which seem to have been widely known as coming from ʿUmar.

1) Ibn Abī Dāwūd p. 11.

SŪRA I

4/3: مَالِكِ —. Some said he supported TR, and others that he read مَلِكِ.

7/6: مَنْ — ٱلَّذِينَ as Ibn Masʿūd.

7: غَيْرَ ٱلْمَغْضُوبِ عَلَيْهِمْ وَغَيْرَ — غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا as ʿAli, but some said he read غِيرَ.

SŪRA II

55/52: ٱلصَّعْقَةُ — ٱلصَّاعِقَةُ as ʿAlī.

106/100: نُنْسِهَا — نَنْسَأْهَا, as Ubai, Mujāhid and Abū ʿAmr.

233: تُضَارَّ — تُضَارِرْ as Ibn Masʿūd and al-Ḥasan, though some say his scribe wrote تُضْرِرْ.

255/256: ٱلْقَيُّومُ — ٱلْقَيَّامُ as Ibn Masʿūd and ʿAlqama. So in III, 1.

266/268: أَيَوَدُّ — يَحِبُّ.

282: يُضَارَّ — يُضَارِرْ, as Ibn ʿAbbās and Ibn Abī Isḥāq.

SŪRA III

97/91: آيَةٌ بَيِّنَةٌ — ءَايَاتٌ بَيِّنَاتٌ as Ubai and Ibn ʿAbbās.

SŪRA IV

153/152: ٱلصَّعْقَةُ — ٱلصَّاعِقَةُ as as-Sulamī and an-Nakhaʿī.

SŪRA IX

100/101: وَٱلَّذِينَ — ٱلَّذِينَ without وَ.

111/112: ٱلْجَنَّةَ — بِٱلْجَنَّةِ. So read also by Ibn Masʿūd and al-Aʿmash. It involves the omission of بِأَنَّ لَهُمُ.

SŪRA XIII

43: وَمَنْ عِنْدِهِ — وَمَنْ عِنْدَهُ as Ubai and others.

SURA XIV

46/47: وَإِنْ كَادَ — وَإِنْ كَانَ as Ibn Masʿūd, ʿAlī and Mujāhid.

50/51: قَطِرَانٍ — قَطْرَانٍ as Ibn ʿAbbās and ʿAlī.

SŪRA XLIII

19/18: عِنْدَ — عِبَادُ supporting the Kūfan reading.

84: إِلٰهٌ (bis) — ٱللَّهُ as Ibn Masʿūd and ʿAlī.

SŪRA XLVII

4/5: قَاتَلُوا — قُتِلُوا as Ibn Masʿūd, supporting the Ḥijāzī reading.

SŪRA LI

44: ٱلصَّعْقَةُ — ٱلصَّاعِقَةُ supporting the reading of al-Kisāʾī and Ibn Muḥaiṣin.

SŪRA LVI

75/74: بِمَوْقِعِ — بِمَوَاقِعِ like Ibn Masʿūd and the reading of Ḥamza and al-Kisāʾī.

SŪRA LVIII

19/20: ٱسْتَحْوَذَ — ٱسْتَحَاذَ.

SŪRA LXII

9: فَٱمْضُوا — فَٱسْعَوْا as Ibn Masʿūd and Ibn ʿAbbās.

SŪRA LXXIV

42/43: يَتَسَاءَلُونَ يَا فُلَانُ مَا سَلَكَكَ فِي سَقَرَ — مَا سَلَكَكُمْ فِي سَقَرَ or some said يَا أَيُّهَا ٱلْمَرْءُ مَا سَلَكَكَ.

SŪRA LXXVII

33: جِمَلَتٌ — جِمَالَاتٌ, the non-Kūfan reading.

SŪRA LXXIX

11: نَخِرَةً — نَاخِرَةً like Ibn Masʿūd supporting the Kūfan reading.

SŪRA XCV

2: سِينِينَ — سِيَنَاءَ as Ibn Masʿūd and Ṭalḥa.

SŪRA CXII

1: قُلْ —. He omitted this word as did Ubai and Ibn Masʿūd.

CODEX OF ZAID B. THĀBIT † 44

The role of Zaid b. Thābit in the Recension stories is too well known to need further mention. In the usual stories Zaid figures as the actual compiler of the text both of the supposed first Recension under Abū Bakr and of the official Recension under ʿUthmān. He is said to have been one of the amanuenses of the Prophet and even to have written out revelations under his dictation. The fact that he was called upon by the Prophet to write down certain passages of revelation that had an official character was later expanded into the tale that whenever Gabriel came to the Prophet he would send for Zaid and have it written down [1]).

His name occurs in the lists of those who had collected the Qurʾān in the lifetime of the Prophet (*Nashr*, I, 6). This may be an inference from his connection with the collection of the official text, but he seems to have been one of the Companions who interested themselves in collecting revelation [2]), and of course may have begun his collection while the Prophet was still alive. That he had a Codex of his own is clear from the statement of Ibn Qutaiba, *Maʿārif*, 133 "he was the last whose Codex was checked by the Prophet, so it is the nearest of all the Codices to ours". This statement is clearly tendential, desiring to give the Prophet's authority to the collections of the Companions, but the distinction it draws between "ours" i. e. the official ʿUthmānic text and the text of Zaid seems clear evidence that his was recognized as one of the pre-ʿUthmānic Codices.

The fact that in some sources his name occurs only in connection

1) A further expansion of this story was the tradition that the Prophet said "whoever wishes to recite the Qurʾān لغ let him recite it according to the *qirāʾa* of Zaid b. Thābit".

2) It is noteworthy that in some lists he figures with Ubai, Muʿādh b. Jabal and Abū Zaid as the four who alone preoccupied themselves with Qurʾān collection during the Prophet's lifetime. Bukhārī, III, 397; *Musnad*, III, 233; Ibn ʿAsākir, V, 445.

with the collection under Abū Bakr and not with that of ʿUthmān[1]) may offer slender ground for supposing that the Codex known as the Codex of Zaid may have been the Codex which he prepared for the Caliph Abū Bakr, he having made a copy for himself while Abū Bakr's copy descended to Ḥafṣa as already related.

Ibn Abī Dāwūd does not mention a Codex of Zaid, but Ibn al-Anbārī in his *Kitāb al-Maṣāḥif* as quoted by al-Alūsī, xxviii, 49 gives a reading in Sūra LIX, 7 as being found in the Codices of Zaid and Ibn Masʿūd. The readings given in the Commentaries from Zaid must go back to his early Codex in so far as they presuppose a consonantal text differing from that of the standard edition, for after the establishment of the standard text of ʿUthmān any readings coming from Zaid would certainly have been only in the nature of interpretation of that consonantal text.

His original text would have represented some form of the Madīnan tradition, and both Abū Huraira and Ibn ʿAbbās are said to have derived their text from him[2]).

1) Al-Khazrajī, *Khulāṣat Tahdhīb al-Kamāl*, 108.

2) Ibn al-Jazarī, *Ṭabaqāt*, I, 296.

SŪRA II

139/133: أَتُحَاجُّونَنَا — أَتُحَاجُونَنَا as Ibn Masʿūd and al-Ḥasan.

248/249: ٱلتَّابُوهُ — ٱلتَّابُوتُ which is given as Ubai's reading.

259/261: يَتَسَنَّهْ — يَتَسَنَّ.

283: فَرُهْنٌ — فَرِهَنٌ. So al-Aʿraj and others.

SŪRA V

114: لِأَوَّلِنَا وَآخِرِنَا — لِأُوْلَنَا وَأُخْرَنَا as Ibn Muḥaiṣin and al-Jaḥdarī.

SŪRA VII

165: بَئِيسٍ — بَئِسٍ, given variously as a Baṣran and a Meccan reading.

SŪRA VIII

25: لَا تُصِيبَنَّ — لَتُصِيبَنَّ, as Ibn Masʿūd, ʿAlī and others.

SŪRA XLIX

10: أَخَوَيْكُمْ — إِخْوَانِكُمْ as Ibn Masʿūd, Ibn Sīrīn and ʿAlī.

SŪRA LIX

7: وَٱبْنِ ٱلسَّبِيلِ وَٱلْمُهَاجِرِينَ فِى سَبِيلِ ٱللهِ — وَٱبْنِ ٱلسَّبِيلِ as Ibn Masʿūd.

SŪRA LXXXI

24: بِضَنِينٍ — بِظَنِينٍ as Ibn Masʿūd, Ibn ʿAbbās and others.

ʿAbdallah b. az-Zubair was a Companion and the son of a Companion. His birth at Madīna in 8 A.H. made him the first babe to be born to the Muslims after the Ḥijra, and caused great joy in the community, because there had been a rumour that the Jews had put a spell on the Muslim women that they should not bear. It is related that so great was the interest in the babe that the Prophet himself anointed his mouth with some dates he had chewed, so that the first thing that descended to the child's stomach was the saliva of the Prophet. He was one of the ten considered to have been most prominent in collecting Qurʾān material during the lifetime of the Prophet, but in view of his age at the time of the Prophet's death this is extremely unlikely to have been the case.

In the *Ṭabaqāt* books he is recorded as having transmitted a *riwāya fī ḥurūf al-Qurʾān* [1]), so that we are not entirely unprepared for the notice in Ibn Abī Dāwūd, p. 81 that he had a Codex of his own. His Codex apparently had little or no influence on exegesis. It would seem to have represented some form of the Madīnan tradition, and was doubtless destroyed when ʿUthmān's standard text was sent out, for he was one of the Committee appointed by ʿUthmān to assist Zaid b. Thābit in establishing the text.

To the eight readings quoted from his Codex by Ibn Abī Dāwūd a few more may be added from the Commentaries.

1) Ad-Dānī in Ibn al-Jazarī, *Ṭabaqāt*, 1, 419.

SŪRA I

4/3: مَالِكِ — مَلِكِ as the non-Kūfan reading.

7/6: ٱلَّذِينَ — مَنْ as Ibn Masʿūd.

7: غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَ غَيْرَ — غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلاَ as ʿAlī, but some said غِيرَ.

SŪRA II

124/118: إِبْرَاهَامَ — إِبْرَاهِيمَ here and all through the Qurʾān, as also Abū Mūsā.

198/194: لَيْسَ جُنَاحٌ عَلَيْكُمْ — لَيْسَ عَلَيْكُمْ جُنَاحٌ as Ibn ʿAbbās, though some said they read لاَ جُنَاحَ عَلَيْكُمْ.

مِنْ رَبِّكُمْ فِى مَوَاسِمِ ٱلْحَجِّ — مِنْ رِبِّكُمْ as Ibn Masʿūd and Ibn ʿAbbās.

231: تُمَاسِكُوهُنَّ — تُمْسِكُوهُنَّ as Ibn Qais and al-Jaḥdarī.

SŪRA III

104/100: عَنِ ٱلْمُنْكَرِ وَيستعينونَ ٱللهَ عَلَى مَا أَصَابَهُمْ — عَنِ ٱلْمُنْكَرِ وَأُولٰئِكَ وَأُولٰئِكَ [or some said بالله for ٱللهَ]. So also Ibn Masʿūd.

SŪRA V

52/57: فى أَنْفُسِهِمْ مِنْ مَوَادَّتِهِمْ ٱلْيَهُود وَمِنْ غَيْرِهِمْ — فِى أَنْفُسِهِمْ نَادِمِينَ ٱلْإِسْلاَمَ وَأَهْلَهُ نَادِمِينَ, but some said he read نَدِمِينَ.

SŪRA VI

105: دَارَسْتَ — دَرَسْتَ or some said دَرَسَتْ or that he supported TR.

138/139: حِرْجٌ — حِجْرٌ as Ubai, Ibn Masʿūd and Ibn ʿAbbās.

SŪRA IX

19: سِقَايَةَ and عِمَارَةَ — سُقَاةَ and عَمَرَةَ. So Abū Ḥaiwa and others.

47: وَلَأَرْقَصُوا — وَلَأَوْضَعُوا.

SŪRA XIX

93/94: إِلَّا آتِي الرَّحْمٰنَ — مَا آتِي الرَّحْمٰنَ, as Ibn Masʿūd, Ṭalḥa and Ibn ʿUmar.

SŪRA XX

63/66: إِنْ هٰذَانِ — إِنَّ هٰذَيْنِ supporting the reading of Abū ʿAmr.

SŪRA XXI

95: حَرَامٌ — حِرْمٌ supporting the Kūfan reading.

98: حَصَبُ — حَطَبُ as ʿĀʾisha, ʿAlī and others.

SŪRA XXII

51/50: مُعْجِزِينَ — مُعَجِّزِينَ.

SŪRA XXV

1: عَبْدِهِ — عِبَادِهِ, as al-Jaḥdarī and Ibn Fāʾid al-Baṣrī.

77: كَذَّبَ الْكَافِرُونَ — كَذَّبْتُمْ as Ibn Masʿūd and Ibn ʿAbbās.

SŪRA XXVIII

48: سَاحِرَانِ تَظَاهَرَا — سِحْرَانِ تَظَهَّرَا as Ibn ʿAbbās and Saʿīd b. Jubair.

SŪRA XXIX

17/16: تَخْلُقُونَ أَفْكًا — تَخَلَّقُونَ though some said تَخْلُقُونَ.

SŪRA XXXIX

30/31: مَيِّتٌ and مَيِّتُونَ — مَائِتٌ and مَائِتُونَ. So al-Ḥasan and Ibn Muḥaiṣin.

SŪRA XLI

13/12: صَعِقَةً and صَعِقَةِ — صَعْقَةً and صَعْقَةِ. So Ibn Muḥaiṣin and as-Sulamī.

44: عَمًى — عَمٍ as Ibn ʿAbbās and Ibn ʿUmar.

SŪRA XLVI

28/27: وَتِلْكَ — وَذٰلِكَ.

SŪRA LXII

9: فَامْضُوا — فَاسْعَوْا as Ibn Masʿūd, Ibn ʿAbbās and Ubai.

SŪRA LXXIV

42/43: يَتَسَاءَلُونَ يَا فُلَانُ مَا سَلَكَكَ فِي سَقَرَ — مَا سَلَكَكُمْ فِي سَقَرَ as ʿUmar.

SŪRA LXXVI

31: وَالظَّالِمُونَ — وَالظَّالِمِينَ. So read by Abū ʾl-ʿĀliya, Ibn Abī ʿAbla, etc.

SŪRA LXXVIII

14: بِالْمُعْصِرَاتِ — مِنَ الْمُعْصِرَاتِ. So Ibn ʿAbbās, ʿIkrima and others.

SŪRA LXXIX

11: نَاخِرَةً — نَخِرَةً as Ibn Masʿūd, supporting the Kūfan reading.

SŪRA LXXXI

24: بِظَنِينٍ — بِضَنِينٍ as Ibn Masʿūd, Ibn ʿAbbās and Mujāhid.

SŪRA LXXXVII

1: سُبْحَانَ رَبِّيَ — سَبِّحِ اسْمَ رَبِّكَ as Ubai, ʿAlī, and Ibn ʿUmar.

SŪRA XCII

14: تَلَظَّى — تَلَظَّى as Ibn Masʿūd, Ṭalḥa and Zaid b. ʿAlī.

SŪRA XCVI

4: عَلَّمَ الْخَطَّ — عَلَّمَ.

CODEX OF IBN ᶜAMR † 65

Ibn Abī Dāwūd, p. 83 has a story from Abū Bakr b. ᶜAyyāsh († 194)[1]) relating how Shuᶜaib b. Shuᶜaib who was the great-grandson of Ibn ᶜAmr b. al-ᶜĀṣ[2]), asked him would he like to see the Codex of Ibn ᶜAmr b. al-ᶜĀṣ, and showed him an ancient Codex differing considerably from that in use in his day. He adds a note to the effect that it followed the text neither of Ibn Masᶜūd nor the canonical edition, but was one of the many independent texts that had been prepared by Companions of the Prophet, though few of these had survived the promulgation of ᶜUthmān's standard edition.

Ibn ᶜAmr is listed among those who collected revelation in the lifetime of the Prophet (*Nashr*, I, 6), and was known to be one of those who had a *riwāya fī ḥurūf*[3]). His Codex, however, seems to have left little or no trace on the subsequent history of the text. It is very doubtful whether any genuine reading from his Codex has survived to us.

1) He was one of the *rāwis* of the Kūfan Reader ᶜĀṣim.

2) He was Shuᶜaib b. Shuᶜaib b. Mḥd. b. ᶜAbdallah b. ᶜAmr b. al-ᶜĀṣ.

3) Ibn al-Jazarī, *Ṭabaqāt*, I, 439.

CODEX OF ᶜĀ'ISHA † 58

A little group of readings has the authority of ᶜĀ'isha the daughter of Abū Bakr and the girl wife of the Prophet. In every case save one they are readings supported by other early authorities. From all we know of ᶜĀ'isha in tradition there is the gravest doubt as to her having had at the Prophet's death any considerable knowledge of the Qur'ān. All the stories, therefore, about her having learned the Qur'ān at the Prophet's dictation, and being one of the little group who had memorized the Qur'ān in the Prophet's lifetime, are to be put aside as the inventions of later piety. That she had learned by heart some portions that were used liturgically by the community is likely. It is also likely that the Prophet himself may have taught her little portions. Also it is possible that the variants ascribed to her are derived from the way in which she was known to recite certain portions before the promulgation of the ᶜUthmānic text, though on the other hand they may merely be variants to which her name was attached to give them authority.

That she had a Codex of her own depending on a pre-ᶜUthmānic collection of material seems in the highest degree improbable. The story about ᶜĀ'isha's Codex in Ibn Abī Dāwūd, p. 83 ff. obviously refers to a copy of the standard ᶜUthmānic text which she was having made for herself and in which she insisted that there be inserted certain small details that she held had been wrongly omitted by ᶜUthmān and his Committee. Bukhārī's story[1]) of the man from ᶜIrāq who asked ᶜĀ'isha to shew him her Codex as he wanted to arrange his according to the *tartīb* of hers would also seem to point to a copy of the ᶜUthmānic text with the material arranged in some sort of chronological order. The reading in XXIII, 56, with the addition of «and those who pray in the front ranks", which is given by Ibn Abī Dāwūd, p. 85 from her Codex, might seem to indicate an independent Codex, but is more likely an ancient reading later ascribed to ᶜĀ'isha.

1) Quoted in Ibn Kathīr, *Faḍā'il al-Qur'ān*, p. 38.

SŪRA I

4/3: مَٰلِكِ – مَلِكُ as read by Sa'd b. Abī Waqqaṣ.

SŪRA II

184/180: يُطَوَّقُونَهُۥ – يُطِيقُونَهُۥ as Mujāhid and Ibn 'Abbās, but some said يَطَّوَّقُونَهُۥ.

238/239: وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَصَلَوٰةِ ٱلْعَصْرِ – وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ as Ubai and Ḥafṣa.

SŪRA IV

117: إِنَٰثًا – أُنْثًا as Ibn 'Abbās, but others said أَوْثَانًا as Abū's-Sawwār, others وُثُنًا as Ayyūb as-Sakhtiyānī, and others أُثُنًا.

SŪRA V

69/73: وَٱلصَّٰبِـُٔونَ – وَٱلصَّٰبِـِٔينَ as Ubai and others. [This, however, may merely mean that she noticed the grammatical mistake here].

SŪRA XX

63/66: إِنْ هَٰذَانِ – إِنَّ هَٰذَيْنِ as the reading of Abū 'Amr. [This again may only mean that she recognized the mistake here].

SŪRA XXI

98: حَصَبُ – حَطَبُ as 'Alī, Ibn az-Zubair and others.

SŪRA XXIII

60/62: يُؤْتُونَ مَا آتَوْا – يَأْتُونَ مَا أَتَوْا as Ibn 'Abbās, Qatāda and an-Nakha'i.

SŪRA XXXIII

56: عَلَى ٱلنَّبِيِّ وَٱلَّذِينَ تَصِلُونَ ٱلصُّفُوفَ ٱلْأُولَىٰ – عَلَى ٱلنَّبِيِّ or some said يصلّون for يصلون.

SŪRA XXXVI

72: رَكُوبَتُهُمْ – رَكُوبُهُمْ as Ubai.

SŪRA LXXVI

21: عَٰلِيَهُمْ – عَلَيْهِمْ.

SŪRA LXXXI

24: بِضَنِينٍ – بِظَنِينٍ as Ibn Mas'ūd, Ibn 'Abbās and others.

SŪRA CII

1: أَلْهَىٰكُمُ – أَلْهَاكُمُ as Ibn 'Abbās and Abū 'l-Jawzā'.

CODEX OF SĀLIM † 12

Among the four to whom the Prophet is said to have advised his community to turn for Qurʾān instruction occurs the name of Sālim b. Muʿqib b. ʿUbaid b. Rabīʿa the *mawlā* of Ḥudhaifa b. ʿUtba. The occurrence of his name in the lists of those who collected revelation in the days of the Prophet and in the lists of the early Qurrāʾ is probably due to this tradition.

There is independent tradition, however, that after the Prophet's death he set about collecting revelation material and was the first to actually assemble this material in Codex form (*Itqān*, 135). This tradition is said by Muslim authorities to be weak, but it is difficult to see how such a tradition could have survived had it not been notorious in the early days of Islām that Sālim had a Codex. The fact that in the *Ṭabaqāt* books he is recorded as having transmitted a *riwāya fī ḥurūf al-Qurʾān*[1]) also points in the same direction.

He was killed at the battle of Yamāma in A.H. 12 which is probably why so little is heard of his Codex or his readings. The only readings of his listed in the Commentaries are:

SŪRA II

106/100: نُنْسِهَا – نُنْسِكَهَا.

SŪRA VII

47/45: صُرِفَتْ – قُلِبَتْ as Ibn Masʿūd and al-Aʿmash.

1) Ibn al-Jazarī, *Ṭabaqāt*, I, 301.

CODEX OF UMM SALAMA † 59

The only evidence we have for the existence of this Codex is the story in Ibn Abī Dāwūd, p. 87 which tells of her ordering a Codex to be written for her, in which was to be inserted in Sūra II, 238/239, the addition وصلوٰة العصر. As this story is also told of ʿĀʾisha and Ḥafṣa it is a little suspicious, and in any case would refer only to a copy being made of the canonical ʿUthmānic text.

Umm Salama was a wife of the Prophet, and is included in the lists of those who collected Qurʾān in the lifetime of the Prophet (*Nashr*, I, 6). This may be merely an inference from the story of her having had a Codex, or it may have this element of truth, that she being in close contact with the Prophet may have memorized certain portions that were used more or less liturgically in the early community. Any further connection with the text of the Qurʾān can only be an invention of later piety.

The variants attributed to her are:

SŪRA II

238/239: الصَّلَوٰةِ ٱلْوُسْطَى وَصَلَوٰةِ ٱلْعَصْرِ – الصَّلَوٰةِ ٱلْوُسْطَى as Ubai and Ḥafṣa.

SŪRA XI

46/48: إِنَّهُ عَمِلَ غَيْرَ – إِنَّهُ عَمَلٌ غَيْرُ as Anas, ʿĀʾisha, Ibn ʿAbbās and others.

SŪRA XXXIX

59/60: كُنْتَ and وَٱسْتَكْبَرْتَ – كُنْتِ and وَٱسْتَكْبَرْتِ as ʿĀʾisha, Ibn Yaʿmar and al-Jaḥdarī. It would necessitate a previous فَكَذَّبْتِ.

SŪRA CVIII

3: شَانِئَكَ – شَانِيَكَ.

CODEX OF ʿUBAID B. ʿUMAIR † 74

ʿUbaid b. ʿUmair al-Laithī, who was associated with the Qurʾānic teaching of both ʿUmar and Ubai, is recorded in the *Ṭabaqāt* books as having transmitted a *riwāya fī ḥurūf al-Qurʾān*[1]), which in turn was transmitted by Mujāhid, ʿAṭāʾ and ʿAmr b. Dīnār, all of whom are quoted frequently by the Commentators for uncanonical variants, and two of whom had Codices of their own.

He was one of the early Meccan Readers (*Nashr*, I, 8) and his Codex was perhaps the foundation of the Meccan School of text tradition.

Ibn Abī Dāwūd, p. 88 quotes his most famous variant, that on the beginning of Sūra LXXXVII, but we can gather a handful of others from the Qurʾānic literature.

1) Ibn al-Jazarī, *Ṭabaqāt*, I, 496, 497.

SŪRA II

7/6: غَشْوَةٌ — غِشَاوَةٌ.

24/22: وَقُودُهَا — وَقِيدُهَا, and so also in LXVI, 6.

238/239: وَالصَّلَوٰةِ الْوُسْطَىٰ وَصَلَوٰةِ الْعَصْرِ — وَالصَّلَوٰةِ الْوُسْطَىٰ as Ubai, Ḥafṣa and others.

SŪRA III

10/8: وَقُودُ — وَقِيدُ. See the reading in II, 22.

71/64: تَلْبِسُونَ — تَلْبِسُوا as Zaid b. ʿAlī and Abū Nahīk.
تَكْتُمُونَ — تَكْتُمُوا.

SŪRA IV

104/105: تَهِنُوا — تَهَانُوا.

SŪRA V

60/65: وَعَبَدَ الطَّاغُوتَ — وَأَعْبُدَ الطَّاغُوتِ.

SŪRA XVIII

105: نُقِيمُ — يَقُومُ as Abū Nahīk and Abū's-Sammāl, though some say he read here يُقِيمُ.

SŪRA XXXV

8/9: زُيِّنَ لَهُ سُوءُ — زَيَّنَ لَهُ أَسْوَءَ though others say he read سُوءُ.

SŪRA XXXVI

56: ظِلَٰلٍ — ظُلَلٍ as Ibn Masʿūd and many Kūfans.

SŪRA XXXVIII

23/22: عَزَّنِي — عَازَّنِي as Ibn Masʿūd and Abū Razīn.

SŪRA XLIV

38: بَيْنَهُنَّ — بَيْنَهُمَا.

56: يُذَاقُونَ — يَذُوقُونَ (pass.).

SŪRA XLIX

9: ٱقْتَتَلَا — ٱقْتَتَلُوا, so Ubai and Ibn Masʿūd.

SŪRA LXIII

10: وَأَكُونُ — وَأَكُنْ. So read by as-Sulamī.

SŪRA LXXXVII

1/2: سَبِّحِ ٱسْمَ رَبِّكَ ٱلَّذِى خَلَقَكَ — سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ٱلَّذِى خَلَقَ.

SŪRA XCII

2: تَجَلَّى — تَتَجَلَّى as Ibn Masʿūd.

14: تَلَظَّى — تَتَلَظَّى, as Ibn Masʿūd, Zaid b. ʿAlī and others.

THE OLD CODICES

(*b*) Secondary Codices.

Codex of al-Aswad.

Codex of ʿAlqama.

Codex of Ḥiṭṭān.

Codex of Saʿīd b. Jubair.

Codex of Ṭalḥa.

Codex of ʿIkrima.

Codex of Mujāhid.

Codex of ʿAṭāʾ b. Abī Rabāḥ.

Codex of ar-Rabīʿ b. Khuthaim.

Codex of al-Aʿmash.

Codex of Jaʿfar aṣ-Ṣādiq.

Codex of al-Ḥārith b. Suwaid.

(*c*) Unnamed Codices.

CODEX OF AL-ASWAD † 74

This Codex which is mentioned by Ibn Abī Dāwūd, p. 90 merely for a reading in Sūra I, 7, seems to have been a secondary Codex based on that of Ibn Masᶜūd.

Al-Aswad b. Yazīd[1]), the nephew of ᶜAlqama b. Qais, is listed among the early Kūfan Readers (*Nashr*, I, 8), and his sole claim to fame is that he was the teacher of such famous Kūfan authorities as an-Nakhaᶜī († 95), as-Sabīᶜī († 128) and Yaḥyā b. Waththāb († 103). He was numbered among the Companions of Ibn Masᶜūd and was one of the champions of his text, so we can hardly doubt that his own Codex was derived from that text.

The only readings preserved from him are:

SŪRA I

7/6: مَنْ — ٱلَّذِينَ as Ibn Masᶜūd and ᶜIkrima.

7: وَغَيْرِ — وَلَا as ᶜAlī, Ubai and ᶜIkrima.

SŪRA XXV

60/61: تَأْمُرُنَا — يَأْمُرُنَا as Ibn Masᶜūd supporting the Kūfan reading against the TR.

SŪRA LXVII

3: تَفَوُّتٍ — تَفَاوُتٍ as Ibn Masᶜūd supporting the Kūfan reading against the TR.

1) Ibn Abī Dawūd says Zaid instead of Yazid.

CODEX OF ᶜALQAMA † 62

ᶜAlqama b. Qais was considered to be the greatest of all authorities on the text of Ibn Masᶜūd. He belonged to the Kūfan School among whose early Readers he is listed (*Nashr* I, 8), and was the teacher of an-Nakhaᶜī († 95), as-Sabīᶜī († 128) ᶜUbaid b. Naḍla († 75) and Yaḥyā b. Waththāb († 103), all of whom in their turn were pillars of the Kūfan School.

There can be little doubt that his Codex was a secondary one based on that of Ibn Masᶜūd. Ibn Abī Dāwūd, p. 90 merely mentions it for a variant on Sūra I, 7 in his list of Codices, but on p. 105 he again refers to it, quoting a statement from Ibrāhīm an-Nakhaᶜī that in this Codex there was no distinction made in the orthography between Alif and Yāᵓ. There are many stories of the care ᶜAlqama took in the matter of Codex writing and of how people used to bring to him Codices newly written in order to have them checked (Ibn Abī Dāwūd, p. 156) but it is doubtful in these stories whether the reference is to Codices written according to the old Kūfan tradition or copies made of the official ᶜUthmānic text. The balance of probability is that they were copies of the standard text brought to ᶜAlqama for checking because of his authority on the question of correct orthography.

A little group of readings from him which depend on a somewhat different consonantal text from that in our hands, may be presumed to go back to his own non-ᶜUthmānic Codex.

SŪRA II

98/92: مِيكَالَ — مِيكَائِلَ as Ibn Muḥaiṣin.

196/192: وَأَقِيمُوا ٱلْحَجَّ وَٱلْعُمْرَةَ إِلَى ٱلْبَيْتِ — وَأَتِمُّوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ as Ibn Masʿūd.

255/256: ٱلْقَيُّومُ — ٱلْقَيَّامُ as ʿUmar and Ibn Masʿūd, though some said he read ٱلْقَيِّمُ.

SŪRA III

2/1: ٱلْقَيُّومُ — as in II 255/256.

SŪRA IX

28: عَيْلَةً — عَائِلَةً as the friends of Ibn Masʿūd.

SŪRA XIV

50/51: قِطْرٍ آنٍ — قَطِرَانٍ, as Ibn ʿAbbās, Saʿīd b. Jubair and Qatāda.

SŪRA XVI

76/78: يُوَجِّهْهُ — يُوَجِّهُ as Ibn Masʿūd, but others said يُوَجَّهُ or يُوَجَّهْ.

SŪRA XVIII

53/51: مُوَاقِعُوهَا — مُلَاقُوهَا. See also Ibn Masʿūd's reading.

SŪRA XXV

18/19: مَا — مَا كَانَ without the كَانَ.

61/62: سِرَاجًا — سُرُجًا as Ibn Masʿūd, supporting the Kūfan reading.

SŪRA XXVI

137: خُلُقُ — اخْتِلَاقُ as Ibn Masʿūd, though some said they read خَلْقُ.

SŪRA LXVII

3: تَفَاوُتٍ — تَفَوُّتٍ like Ibn Masʿūd supporting the Kūfan reading.

SŪRA LXXVIII

23: لَبِثِينَ — لَبِثِينَ like Ibn Masʿūd supporting the reading of Ḥamza.

SŪRA LXXXIII

26: خِتَامُهُ — خَاتَمُهُ as ʿAlī, supporting the reading of al-Kisāʾī, though others said he read خَاتِمُهُ.

CODEX OF ḤIṬṬĀN † 73 (?)

This was an early Baṣran Codex. It is listed by Ibn Abī Dāwūd who quotes from it (p. 90) a variant in Sūra III, 144/138 where it agrees with the texts of Ibn Masᶜūd and Ibn ᶜAbbās.

Ḥiṭṭān b. ᶜAbdallah ar-Ruqāshī hardly figures at all in the *qirāʾāt* literature, but owes his fame to having been the teacher of al-Ḥasan al-Baṣrī. Ḥiṭṭān was himself a pupil of Abū Mūsā al-Aṣhᶜarī, and his Codex doubtless was a secondary one based on that of Abū Mūsā. It is tempting to think that many of the *shādhdh* readings of al-Ḥasan are derived from his Codex and ultimately from Abū Mūsā, but we have no means at present of separating out such readings.

The only variant quoted from him is رُسُلٌ instead of الرُّسُلُ in Sūra III, 144/138 which some say he also read in V, 75/79.

CODEX OF SAᶜĪD B. JUBAIR † 94

Saᶜīd b. Jubair al-Wālibī was a black and a client by enfranchisement to the tribe of Wāliba b. al-Ḥārith. He was famous as an exegete and is claimed by some as a member of the School of Ibn ᶜAbbās. He began life as Secretary to Ibn Masᶜūd and later served in the same capacity to Abū Mūsā al-Ashᶜārī [1]). He was also famous for his recitation of the Qurʾān and it was said that one night he would recite according to the text of Ibn Masᶜūd and the next according to the text of Zaid b. Thābit [2]) (meaning probably the ᶜUthmānic text).

That he had a Codex we know only from the fact that it is listed by Ibn Abī Dāwūd (p. 89). This Codex would doubtless have been a secondary one and one of eclectic type. Saᶜīd is included among the early Kūfan *Qurrāʾ* (*Nashr* I, 8), and from his connection with Ibn Masᶜūd we might expect his Codex to represent some form of the Kūfan text tradition dependent on Ibn Masᶜūd. The *Ṭabaqāt* books, however, give him as deriving his text from Ibn ᶜAbbās, and he is also said to have studied under Ibn ᶜUmar. The *shādhdh* readings that have been preserved from him support this conclusion as to the mixed nature of his text.

1) Ibn Khallikān I, 565. There are also stories of how he used to check Codices (Ibn Abī Dawūd, p. 156), though here the reference is doubtless to Codices copied from the official text.

2) Ibn al-Jazarī I, 305.

SŪRA II

106/100: نُنْسِهَا — تُنْسَاهَا, as az-Zuhrī and al-Ḥasan. See also Ubai and Ibn Masᶜūd.

137/131: بِمَا — بِمِثْلِ مَا, as in the Codices of Ibn Masᶜūd and Anas.

158/153: أَنْ لَا يَطَّوَّفَ — أَنْ يَطَّوَّفَ. So Ibn ᶜAbbās and ᶜAlī. See also Ibn Masᶜūd.

184/180: يُطَوَّقُونَهُ — يُطِيقُونَهُ, as Ibn ᶜAbbās and others.

199/195: ٱلنَّاسُ — ٱلنَّاسِى, as Ibn ᶜAbbās.

267/269: تَيَمَّمُوا — تَيَمَّمُوا, as Muᶜādh, ᶜĪsā ath-Thaqafī and others. See Ubai.

283: كَاتِبًا — كُتُبًا, as Abū'l-ᶜĀlīya, Abū Ḥaiwa and al-Jaḥdarī.

SŪRA III

187/184: أَخَذَ رَبُّكَ مِنَ ٱلَّذِينَ أُوتُوا — أَخَذَ ٱللهُ مِيثَقَ ٱلَّذِينَ أُوتُوا ٱلْكِتَٰبَ ٱلْكِتَابَ مِيثَاقَهُمْ. See Ibn Masᶜūd.

SŪRA IV

24/28: مِنْهُنَّ — مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى as Ubai and Ibn Masᶜūd.

31/35: كَبَائِرَ — كَبِيرَ, as Ibn ᶜAbbās and Mujāhid.

43/46: سُكَرَى — سُكْرَى. So Ibn Masᶜūd and al-Aᶜmash.

102/103: أَمْتِعَتِكُمْ — أَمْتَعَتِكُمْ. So read also by ᶜIkrima.

162/160: وَٱلْمُقِيمِينَ — وَٱلْمُقِيمُونَ, as Ubai, Ibn Masᶜūd and others.

SŪRA V

3/4: وَمَا أَكَلَ ٱلسَّبُعُ — وَأَكِيلُ السَّبُعِ, as Ubai, Ibn Masᶜūd and Ibn ᶜAbbās.

5/7: أُوتُوا ٱلْكِتَابَ مِنْ قَبْلِكُمْ — أُوتُوا ٱلْكِتَبَ.

69/73: وَٱلصَّابِئِينَ — وَٱلصَّابِئُونَ, as Ubai and others.

89/91: كِسْوَتُهُمْ — كِسْوَتِهِمْ. So Ibn as-Samaifaᶜ.

96/97: طَعَامُهُ — طُعْمُهُ. So Ibn ᶜAbbās, al-Ḥasan and others.

SŪRA VI

74: ءَازَرَ — إِزْرًا, given also from Ibn ᶜAbbās.

99: وَيَانِعِهِ — وَيَنْعِهِ. So Ibn as-Samaifaᶜ and Ibn Abī ᶜAbla.

105: دَرَسْتَ — دَارَسْتَ as ᶜAlī and Ibn ᶜAbbās.

SŪRA VII

74/72: وَتَنْحَاتُونَ — وَتَنْحِتُونَ. So Yaḥyā b. Yaᶜmar, al-Ḥasan and al-Jaḥdarī.

117/114: تَلْقَفُ — تَلْقَمُ. So Muᶜādh and Abū Nahīk.

127/124: وَإِلَهَتَكَ — وَٱلِهَتَكَ. So Ibn Masᶜūd and Ibn ᶜAbbās.

194/193: عِبَادٌ أَمْثَالُكُمْ — عِبَادًا أَمْثَالَكُمْ

201/200: طَائِفٌ — طَيْفٌ, as Ibn ᶜAbbās and Abū's-Sammāl.

تَأَمَّلُوا — تَذَكَّرُوا, though some said he read تَذَكَّرُوا (?).

SŪRA IX

17: مَسَاجِدَ — مَسْجِدَ, as Ibn Kathīr and Abū ᶜAmr.

19: سِقَايَةَ — سُقَاةَ, as Ibn az-Zubair and Abū Ḥaiwa.

وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ — وَعَمَرَةَ ٱلْمَسْجِدَ ٱلْحَرَامَ but some say he read عَمَارَةَ.

90/91: ٱلْمُعْتَذِرُونَ — ٱلْمُعَذِّرُونَ, as Abū Shaikh and Abū Ḥaṣīn.

SŪRA X

76/77: لَسَاحِرٌ — لَسِحْرٌ, as Mujāhid and al-Aᶜmash.

SŪRA XI

69/72: قَالُوا سَلَامًا قَالَ سَلَامٌ وَكُلُّ شَيْءٍ سَلَّمَتْ — قَالُوا سَلْمًا قَالَ سَلْمٌ عَلَيْهِ ٱلْمَلَائِكَةُ فَقَالُوا سَلَامًا قَالَ سَلَامٌ.

SŪRA XII

72: صُوَاعَ — صِيَاعَ, but others said he read صُوَاغَ or صَوَاعَ or صَوَاعَ.

76: وِعَاءِ — إِعَاءِ, as ʿIsā ath-Thaqafī and Abān b. Taghlib.

SŪRA XIII

31: دَارِهِمْ — دِيَارِهِمْ, as Mujāhid.

SŪRA XIV

50/51: قَطِرَانٍ — قَطْرٍ آنٍ. So Ibn ʿAbbās, Qatāda and ʿIkrima. Some said قَطِرَانٍ.

SŪRA XVII

4: ٱلْكَتَبِ — ٱلْكُتُبِ. So read by Abū'l-ʿĀliya.

23/24: وَقَضَى — وَوَصَّى, as Ibn Masʿūd, Ubai and Ibn ʿAbbās.

102/104: عَلِمْتَ يَا فِرْعَوْنُ — عَلِمْتَ, as Ibn ʿAbbās.

SŪRA XVIII

79/78: وَرَاءَهُمْ — أَمَامَهُمْ, as Ubai and Ibn ʿAbbās.

109: مَدَدًا — مِدَادًا, as Ibn Masʿūd, Ibn ʿAbbās and Mujāhid.

SŪRA XX

63/66: إِنْ هَٰذَانِ — إِنَّ هَٰذَيْنِ, the reading of Abū ʿAmr.

69/72: تَلْقَفْ — تَلْقَمْ. So read by Muʿādh and Abū Nahīk, as in VII, 114.

SŪRA XXII

2: سُكَارَى — سُكْرَى, as al-Aʿmash and Abū'l-Jawzā'. So بِسُكْرَى for بِسُكَارَى.

18: حَقَّا — حَقَّ.

27/28: رِجَالًا — رُجَالَى, as Ibn ʿAbbās, but some said they read رُجَّالَى.

36/37: صَوَافِنَ — صَوَافَّ, as Ibn Masʿūd, Ibn ʿAbbās and others.

SŪRA XXIII

67/69: سَامِرًا — سُمْرًا. So ʿIkrima, Muʿādh and Ibn Dharr.

SŪRA XXIV

27: تَسْتَأْذِنُوا — تَسْتَأْنِسُوا, as Ibn ʿAbbās.

33: لَهُنَّ غَفُورٌ — غَفُورٌ, as Ibn Masʿūd and Ibn ʿAbbās.

35: دُرِّيٌّ — دَرِءٌ. So ʿIkrima, Qatāda and Yaḥyā b. Yaʿmar.

36: وَٱلْإِيصَالِ — وَٱلْآصَالِ. As Abū Mijlaz.

61/60: مَفَاتِحَهُ — مَفَاتِيحَهُ.

SŪRA XXVIII

32: فَذَانِكَ — فَذَانِّيكَ. So read by Muʿādh, Abū Nahīk and Abū'l-Mutawakkil.

48: سَاحِرَانِ تَظَّاهَرَا — سِحْرَانِ تَظَاهَرَا, as Ibn ʿAbbās and Ibn as-Zubair.

SŪRA XXXIV

14/13: مِنْسَأَتَهُ — مِنْ سَأَتِهِ, as Ibn Masʿūd, Abū's-Sawwār and al-Jaḥdarī.

37/36: جَزَاءُ ٱلضِّعْفِ — جَزَاءُ ٱلضِّعْفِ. So Muʿādh, Abū Nahīk and Yaʿqūb.

SŪRA XXXV

12/13: سَائِغٌ — سَيِّغٌ. So read by Muʿādh, Abū Rajāʾ and Abū Ḥaiwa.

SŪRA XXXVII

103: أَسْلَمَا — سَلَّمَا. So Ibn Masʿūd, ʿAlī and Mujāhid.

SŪRA XXXIX

3/4: مَا نَعْبُدُهُمْ — قَالُوا مَا نَعْبُدُهُمْ. So Ibn Masʿūd.

9/12: يَحْذَرُ الآخِرَةَ — وَيَحْذَرُ عَذَابَ الْآخِرَةِ. So Ubai.

SŪRA XLVIII

9: تُسَبِّحُوهُ — يُسَبِّحُوا اللهَ. So read by Ibn Masʿūd.

29: أَثَرِ — آثَارِ, as Ibn Masʿūd, al-Ḥasan and Abū Ḥaṣīn.

SŪRA L

19/18: سَكْرَةُ — سَكَرَاتُ, as Ibn Masʿūd, Ibn Dharr and Ibn Qais.

اَلْحَقِّ بِالْمَوْتِ — اَلْمَوْتِ بِالْحَقِّ, as Ibn Masʿūd and Ubai.

30/29: نَقُولُ — يَقُولُ اللهُ.

SŪRA LI

25: سَلَامًا — سِلْمٌ. So read by al-Aʿmash, Ṭalḥa and an-Nakhaʿī.

SŪRA LIII

12: أَفَتُمَارُونَهُ — أَفَتَمْرُونَهُ, as Ibn Masʿūd, ʿAlī, Ibn ʿAbbās and Ḥamza.

SŪRA LIV

7: خُشَّعًا — خَاشِعًا, as Ibn ʿAbbās, Ḥamza and al-Kisāʾī.

SŪRA LV

35: وَنُحَاسٌ — وَنَحْسٌ. So Abū Ḥaiwa.

SŪRA LVII

29: لِئَلَّا يَعْلَمَ — لِكَيْ يَعْلَمَ or others said لِكَيْلَا يَعْلَمَ or كَيْ لَا يَعْلَمَ.

SŪRA LXIII

10: فَأَصَّدَّقَ — فَأَتَصَدَّقَ, as Ubai and Ibn Masʿūd.

وَأَكُونَ — وَأَكُنْ, as Ibn Masʿūd and Ibn ʿAbbās, and the Baṣran reading.

SŪRA LXVII

3: تَفَاوُتٍ — تَفَوُّتٍ, like Ibn Masʿūd and the majority of Kūfans.

SŪRA LXXII

3: جَدُّ رَبِّنَا — جَدًّا رَبُّنَا.

SŪRA LXXIV

33/36: إِذَا دَبَرَ — إِذْ أَدْبَرَ, though some said he supported TR.

SŪRA LXXVII

33: جِمَالَتٌ — جُمَالَاتٌ. So read by Ibn ʿAbbās, al-Ḥasan and Qatāda.

SŪRA LXXVIII

1: يَتَسَاءَلُونَ — يَسَّاءَلُونَ, as Abū ʾl-Jawzāʾ, but some said he read تَسَّاءَلُونَ like Ibn Masʿūd.

23: لَابِثِينَ — لَبِثِينَ like Ibn Masʿūd supporting the reading of Ḥamza.

SŪRA LXXXI

24: بِضَنِينٍ — بِظَنِينٍ as Ibn Masʿūd, Ibn ʿAbbās and others.

SŪRA LXXXII

6: غَرَّكَ — أَغَرَّكَ. So read by al-Aʿmash.

SŪRA LXXXVIII

16: مَبْثُوثَةٌ — مَبْثُوثَةٌ مُتَّكِئِينَ فِيهَا نَاعِمِينَ فِيهَا.

SŪRA XCIX

4: تُحَدِّثُ — تُنْبِىءُ or some said تُنَبِّىءُ as Ibn Masʿūd.

CODEX OF ṬALḤA † 112

In the Codex of Ṭalḥa b. Muṣarrif we have another secondary Codex dependent on that of Ibn Masʿūd. Ṭalḥa was a member of the Kūfan School, associated therein with an-Nakhaʿī († 95), Yaḥyā b. Waththāb († 103) and al-Aʿmash († 148), and was known to have had an *ikhtiyār* of his own which was transmitted by Fayāḍ b. Ghazwān [1]). His fame as a Reader was so great that he came to be known as *Sayyid al-Qurrāʾ*.

The only mention of his Codex is in Ibn Abī Dāwūd where however, no readings from him are given and no statement made about his Codex. As his *shādhdh* readings were numerous and very famous, the probability is that some pages have dropped out of the original from which the Ẓāhiriya MS of Ibn Abī Dāwūd was copied.

1) *Fihrist* 31[1]; Ibn al-Jazarī, *Ṭabaqāt* I, 343.

SŪRA I

4/3: مَلِكِ — مَالِكِ, i.e. the non-Kūfan reading.

SŪRA II

9/8: إِنْ يُخَادِعُونَ إِلاَّ — يُخَدِّعُونَ.

22/20: فِرَاشًا — مِهَادًا, though some said مَهْدًا.

61/58: مِصْرًا — مِصْرَ, as in the Codex of Ibn Masʿūd.

74/69: يَشَّقَّقُ — يَنْشَقِقُ or some said تَنْشَقُّ.

83/77: حُسْنًا — حُسْنَى, as read by Ubai and al-Ḥasan.

124/118: اَلْظَّالِمِينَ — اَلْظَّالِمُونَ, as Ibn Masʿūd and Ibn ʿAbbās,

125/119: مَثَابَةً — مَثَابَاتٍ, so read also by al-Aʿmash.

159/154: بَيِّنَةٌ — بَيَّنَهُ, making the subject Allāh. So read by Ibn Masʿūd.

222: اَلْمُطَّهِّرِينَ — اَلْمُتَطَهِّرِينَ.

259/261: وَانْظُرْ لِطَعَامِكَ وَشَرَابِكَ — فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ لِمِائَةِ سَنَةٍ. See also Ibn Masʿūd's reading. Some, however, said Ṭalḥa merely read يَسَّنَّهْ for يَتَسَنَّهْ

280: فَنَظِرَةٌ — فَنَاظِرَةٌ, as Ibn Abī Lailā and ʿĪsā ath-Thaqafī.

284: فَيَغْفِرُ — يَغْفِرْ, as Ibn Masʿūd and al-Aʿmash.

285: وَاَلْمُؤْمِنُونَ — وَآمَنَ اَلْمُؤْمِنُونَ as ʿAlī and Ibn Masʿūd.
كِتَابِهِ وَلِقَاءِهِ وَرُسُلِهِ — كُتُبِهِ وَرُسُلِهِ, as Ibn Masʿūd.

SŪRA III

140/134: يَمْسَسْكُمْ — يُصِبْكُمْ.

143/137: فَقَدْ — فَلَقَدْ.

176/170: يُسَارِعُونَ — يُسْرِعُونَ.

181/177: قَالُوا — يَقُولُونَ as Ibn Masʿūd.

195/194: قَتَلُوا وَقَاتَلُوا — قُتِلُوا وَقَاتَلُوا.

SŪRA IV

3: أَنْ لاَ تَعُولُوا — أَلاَّ تَعُولُوا.

19/23: أَنْ يَفْحُشْنَ — أَنْ يَأْتِينَ بِفَاحِشَةٍ, as Ubai.

24/28: مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى — مِنْهُنَّ as Ibn Masʿūd and Ubai.

34/38: فَاَلصَّوَالِحُ قَوَانِتُ حَوَافِظُ — فَاَلصَّالِحَاتُ قَنِتَاتٌ حَفِظَاتٌ as Ibn Masʿūd.

SŪRA V

13/16: قَسِيَّةً — قَسِيَةً. So read by al-Aʿmash and Ibn Abī Lailā.

64/69: بُسُطَتَانِ — مَبْسُوطَتَانِ, as Ibn Masʿūd, though some say they read بُصُطَانِ.

115: سَأُنْزِلُهَا — إِنِّي مُنَزِّلُهَا, as Ibn Masʿūd and al-Aʿmash.

SŪRA VI

2: لِيَقْضِيَ — ثُمَّ قَضَى.

23: ثُمَّ لَمْ تَكُنْ — ثُمَّ مَا كَانَ, as Ibn Masʿūd.

57: يَقُصُّ اَلْحَقَّ — يَقْضِي بِاَلْحَقِّ, as Ibn Masʿūd and al-Aʿmash.

71/70: اَسْتَهْوَتْهُ اَلشَّيَاطِينُ — اَسْتَهْوَاهُ اَلشَّيْطَانُ, as Ibn Masʿūd and al-Aʿmash.

105: دَرَسْتَ — دَرَسَ, a reading also given from Ibn Masʿūd.

111: قُبُلاً — قَبِيلاً, as Ibn Masʿūd and al-Aʿmash, though some said he read قَبْلاً.

122: أَفَمَنْ — أَوَمَنْ.

125: يَتَصَعَّدُ — يَصَّعَّدُ, as Ibn Masʿūd and al-Aʿmash.

138/139: حِجْرٌ — حِرْجٌ as Ubai and Ibn Masʿūd.

SŪRA VII

40/38: ٱلْخِيَاطِ — ٱلْمَخِيطِ, as Ibn Masʿūd, but some said he read ٱلْمِخْيَطِ as Abū Razīn.

93/91: ءاسَى — إِيسَى. So read by al-Aʿmash.

154/153: سَكَتَ — سَكَنَ, as Muʿāwiya b. Qurra, but others said he read سُكِتَ.

157/156: وَيُذْهِبُ — وَيَفْعَلُ.

وَٱلْإِنْجِيلِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ كِتَابِ ٱللهِ وَرَسُولِهِ — وَٱلْإِنْجِيلِ.

165: بِئِيسٍ — بَيْسٍ, so Qatāda, az-Zuhrī and Khārija.

196/195: نَزَّلَ ٱلْكِتَابَ بِالْحَقِّ — نَزَّلَ ٱلْكِتَابَ بِالْحَقِّ. So Abū 'l-Mutawakkil and Ibn Mijlaz.

SŪRA VIII

1: يَسْئَلُونَكَ ٱلْأَنْفَالَ — يَسْئَلُونَكَ عَنِ ٱلْأَنْفَالِ, as Ibn Masʿūd and many others.

73/74: تَفْعَلُوا — تَفْعَلُوهُ. So Ibn Khuthaim.

SŪRA IX

8: إِلًّا — إِيلًا. So read by ʿIkrima, and Ibn ʿUmar.

37: ٱلنَّسِىءُ — ٱلنَّسْءُ, as as-Sulamī though some said ٱلنَّسُوءُ as Mujāhid.

51: لَنْ يُصِيبَنَا — هل يُصَيِّبُنَا. See Ibn Masʿūd's reading.

52: إِلَّا إِحْدَى — إِلَّا ٱلْحُسْنَيَيْنِ, as Ibn Muḥaiṣin.

108/109: يَتَطَهَّرُوا — يَطَّهَّرُوا, as al-Aʿmash.

110/111: حَتَّى تَقْطَعَ قُلُوبَهُمْ — أَنْ تَقَطَّعَ قُلُوبُهُمْ, or some said وَلَوْ قَطَّعْتَ قُلُوبَهُمْ as the Friends of Ibn Masʿūd, others أَنْ تُقَطَّعَ قُلُوبُهُمْ as Abū's-Sammāl.

114/115: وَمَا ٱسْتَغْفَرَ إِبْرَاهِيمَ — وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَاهِيمَ or some said مَا يَسْتَغْفِرُ إِبْرَاهِيمُ.

126/127: لَا تَرَى — لَا يَرَوْنَ, as Ubai, Ibn Masʿūd and al-Aʿmash.

SŪRA X

79/80: سَحَّارٍ — سَاحِرٍ, which was the Kūfan reading.

SŪRA XI

37/39: بِأَعْيُنِنَا — بِأَعْيُنِنَا.

49/51: مِنْ قَبْلِ هٰذَا ٱلْقُرْآنِ — مِنْ قَبْلِ هٰذَا. So Ibn Masʿūd.

102/104: إِذَا — إِذْ as Ubai.

SŪRA XII

11: تَأْمَنَّا — تَأْمَنَّا or some said تَأْمَنَّا as Ubai, al-Ḥasan and al-Aʿmash.

13: لَيَحْزُنُنِى — لَيَحْزُنُنِى. So read by Zaid b. ʿAlī and Sulaimān at-Taimī.

SŪRA XIV

9/10: تَدْعُونَنَا — تَدْعُونَنَا.

42/43: تَحْسَبَنَّ — تَحْسَبَنَّ, also in v. 48.

SŪRA XV

2: رُبَمَا — رُبَّتَمَا. So Abū Nahīk, Abū's-Sammāl and Ibn as-Samaifaʿ.

55: ٱلْقَنَطِينَ — ٱلْقَنِطِينَ. So Ibn Waththāb, Al-Aʿmash and others.

SŪRA XVI

12: وَٱلنُّجُومُ — وَٱلرِّيَاحُ, as Ibn Masʿūd and al-Aʿmash.

76/78: يُوَجِّهْهُ — يُوَجِّهُهُ, as Ibn Masʿūd and ʿAlqama, but some said he read يُوَجَّهُ and others يُوَجِّهْهُ.

SŪRA XVII

23/24: يَبْلُغَانِّ — يَبْلُغَانِّ, supporting the Kūfan reading.

كِلَيْهِمَا — كِلَاهُمَا. So read by Ibn Qais and Abū Ḥaṣīn.

44/46: تُسَبِّحُ — سَبَّحَتْ, as Ibn Masʿūd and al-Aʿmash.

100/102: تَمْلِكُونَ — تَخْزُنُونَ. So Ibn Khuthaim.

110: أَيًّا مَا — أَيًّا مَنْ.

111: لَهُ شَرِيكٌ — شَرِيكٌ لَهُ, as read by Abū's-Sammāl.

SŪRA XVIII

38/36: لَٰكِنْ هُوَ ٱللَّهُ — لَٰكِنَّا هُوَ ٱللَّهُ.

45/43: ٱلرِّيَاحُ — ٱلرِّيحُ, supporting the Kūfan reading.

53/51: مُوَاقِعُوهَا — مُلَاقُوهَا, as Ibn Masʿūd and al-Aʿmash.

55/53: قُبُلًا — قَبِيلًا, as Ubai and Ibn Qais.

86/84: حَمِئَةٍ — حَامِيَةٍ. So Ibn Masʿūd with the reading of Ḥamza and Ibn ʿĀmir.

94/93: خَرْجًا — خَرَاجًا, supporting the Kūfan reading.

109: مِنْ قَبْلِ أَنْ يُقْضَى — قَبْلَ أَنْ تَنْفَدَ. See Ibn Masʿūd.

SŪRA XIX

9/10: خَلَقْتُكَ — خَلَقْنَاكَ, as the reading of Ḥamza and al-Kisāʾī.

11/12: سَبِّحُوا — سَبِّحُوهُ.

34/35: قَالَ ٱلْحَقُّ — قَوْلَ ٱلْحَقِّ as al-Aʿmash, but some said he read قالوا الله الحق as Ibn Masʿūd.

60/61: سَيَدْخُلُونَ — يَدْخُلُونَ, as Ibn Masʿūd.

66/67: لَسَأُخْرَجُ — لَسَوْفَ أُخْرَجُ or some said لَسَأُخْرَجُ and others سَأُخْرَجُ as Ibn Masʿūd.

93/94: آتِي ٱلرَّحْمَٰنَ — آتِ ٱلرَّحْمَٰنَ. So Ibn Masʿūd, Ibn az-Zubair and others.

SŪRA XX

2/1: مَا نُزِّلَ عَلَيْكَ ٱلْقُرْآنَ — مَا أَنْزَلْنَا عَلَيْكَ ٱلْقُرْآنَ, as Ibn Fāʾid al-Baṣrī.

13: وَإِنَّا ٱخْتَرْنَاكَ — وَأَنَا ٱخْتَرْتُكَ, as the reading of Ḥamza and al-Aʿmash.

69/72: سِحْرٍ — سَحْرٍ, supporting the Kūfan reading.

80/82: أَنْجَيْتُكُمْ — أَنْجَيْنَاكُمْ, supporting the Kūfan reading.

81/83: رَزَقْتُكُمْ — رَزَقْنَاكُمْ, supporting the Kūfan reading.

98: إِلَّا هُوَ ٱلرَّحْمَٰنُ رَبُّ ٱلْعَرْشِ — إِلَّا هُوَ.

102: يُحْشَرُ ٱلْمُجْرِمُونَ — نَحْشُرُ ٱلْمُجْرِمِينَ, as al-Ḥasan, though some said he read تُحْشَرُ.

SŪRA XXI

90: يَدْعُونَنَا — يَدْعُونَنَا.

95: حِرْمٌ — حَرَامٌ, supporting the Kūfan reading like Ibn Masʿūd.

112: رَبِّي أَحْكَمُ — رَبِّ ٱحْكُمْ, as aḍ-Ḍaḥḥāk and Yaʿqūb.

SŪRA XXII

2: سُكَارَى — سَكْرَى, as an-Nakhāʿī and Ibn Waththāb.

11: خَسِرَ — خَاسِرَ, as Mujāhid and Ibn Abī ʿAbla. It involves a following وَالآخِرَةِ.

23: لُؤْلُوءٌ — لُؤْلُوءٌ, as al-Ḥasan, al-Aʿmash and Ibn Waththāb, though some say he read لُولِيَ or لُولِ or لَوْلِ.

39/40: يُقْتَلُونَ — قَاتَلُوا, as Ibn Masʿūd.

SŪRA XXIII

1: أَفْلَحَ — أَفْلَحُوا, but others said أُفْلِحَ as ʿIkrima and al-Jaḥdarī, and others أَفْلَحُ.

20: تَنْبُتُ بِالدُّهْنِ — تُخْرِجُ الدُّهْنَ, as Ibn Masʿūd.

67/69: سَامِرًا — سُمَّرًا, as Ubai and Ibn Masʿūd.

106/108: قَالُوا رَبَّنَا — قَالُوا بَلْ رَبَّنَا, as Ubai and Ibn Khuthaim.

SŪRA XXV

48/50: أَرْسَلَ — جَعَلَ, as Ibn Masʿūd.

49/51: لِنُحْيِيَ — لِنُنْشِرَ, as Ibn Masʿūd, Ibn Qais and Ibn Dharr.

69: يُضَعَّفْ لَهُ الْعَذَابَ — يُضَاعَفِ الْعَذَابَ.

74: ذُرِّيَّاتِنَا — ذُرِّيَّتِنَا, the reading of Abū ʿAmr, Ḥamza and al-Kisā'ī.

SŪRA XXVI

4/3: فَظَلَّتْ — فَتَظَلَّلْ, as Ibn Masʿūd and Ibn Dharr.

81: وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ — وَإِذَا مِتُّ فَهُوَ يُحْيِينِي, as Ibn Masʿūd and Ibn Dharr.

111: وَاتَّبَعَكَ — وَأَتْبَاعُكَ, as Ibn ʿAbbās, Abū Ḥaiwa and aḍ-Ḍaḥḥāk.

SŪRA XXVII

14: عُلُوًّا — عُلِيًّا, as Ubai and Abū'l-ʿĀlīya, though some said he read عِلِيًّا as Ibn Masʿūd.

49/50: لَتَقُولَنَّ — لَتَقُولُنَّ but some said he read لَتُقْسِمُنَّ as Ibn Khuthaim.

66/68: بَلِ ادَّرَكَ — بَلِ ادَّارَكَ, as al-Ḥasan and al-Aʿraj.

81/83: تَهْدِي الْعُمْيَ — بِهَادِي الْعُمْيِ supporting the reading of Ḥamza.

SŪRA XXVIII

7/6: فَإِذَا خِفْتِ عَلَيْهِ — فَإِذَا خِشِيتِ أَنْ تُسْمَعَ عَلَيْكِ, as Ubai and Ibn Khuthaim.

48: سِحْرَانِ تَظَاهَرَا — سَاحِرَانِ اظَّاهَرَا, as Ibn Masʿūd.

61: أَمَّنْ — أَفَمَنْ, as Ibn Masʿūd.

66: يَتَسَاءَلُونَ — يَسَّاءَلُونَ, as Ibn Masʿūd and Abū'l-Jawzā'.

82: لَخَسَفَ — لَانْخَسَفَ, as Ibn Masʿūd and al-Aʿmash, though some said he read لَانْخُسِفَ as Abū Rajā'.

SŪRA XXIX

58: لَنُبَوِّئَنَّهُمْ — لَنُثْوِيَنَّهُمْ, supporting the Kūfan reading with Ibn Masʿūd and ʿAlī.

SŪRA XXX

11/10: يَبْدَؤُا — يُبْدِيءُ, as Ibn Masʿūd.

SŪRA XXXI

14/13: وَفِصَالُهُ — وَفَصْلُهُ, as al-Ḥasan, Abū Rajā' and al-Jaḥdarī.

27/26: وَالْبَحْرُ — وَبَحْرٌ, as Ubai and Ibn Masʿūd.

SŪRA XXXIII

20: بَادُونَ — بُدًّى, as Ibn ʿAbbās, Ibn Qais and Ibn Masʿūd.

56: صَلُّوا عَلَيْهِ — صَلُّوا عَلَيْهِ كَمَا صَلَّى ٱللهُ عَلَيْهِ, as Ibn Khuthaim. See Ibn Masʿūd.

SŪRA XXXIV

1: وَلَهُ ٱلْحَمْدُ فِى ٱلْآخِرَةِ — وَلَهُ ٱلدُّنْيَا وَٱلْآخِرَةُ omitting ٱلْحَمْدُ فِى. So Ibn Khuthaim.

14/13: مَا لَبِثُوا حَوْلاً — مَا لَبِثُوا. So Ibn Khuthaim.

37/36: ٱلْغُرُفَاتِ — ٱلْغُرْفَةِ, supporting the reading of Ḥamza.

51/50: وَأُخِذُوا — وَأَخَذَ, though some said he read وَأَخَذَهُمْ آخِذٌ like Ibn Masʿūd.

SŪRA XXXV

18/19: مَنِ ٱزَّكَّى فَإِنَّمَا يَزَّكَّى — مَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى, as Ibn Masʿūd.

35/32: ٱلَّذِى وَرَّثَنَا ٱلْأَرْضَ مِنْ فَضْلِهِ — ٱلَّذِى أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِنْ فَضْلِهِ. So Ibn Khuthaim.

SŪRA XXXVI

23/22: يُرِدْنِ — يُرِدْنِ.

35: عَمِلَتْهُ — عَمِلَتْ supporting the Kūfan reading.

55: فَٰكِهُونَ — فَاكِهِينَ, as Ibn Masʿūd and al-Aʿmash.

56: ظِلَلٍ — ظُلَلٍ, supporting the Kūfan reading.

65: See Ibn Masʿūd's reading.

83: مَلَكُوتُ — مَلَكَةُ, as Ibn Masʿūd, an-Nakhaʿī and al-Aʿmash.

SŪRA XXXVII

134: He read the verse وَوَقَّيْنَاهُ وَأَهْلَهُ كُلَّهُمْ إِلَّا عَجُوزًا, as Ibn Khuthaim.

155: تَذْكُرُونَ — تَذَكَّرُونَ.

SŪRA XXXVIII

46: بِخَالِصَتِهِمْ — بِخَالِصَةٍ, as al-Aʿmash.

SŪRA XXXIX

36/37: عَبْدَهُ — عِبَادَهُ. So read also by Mujāhid and Ibn Waththāb.

SŪRA XLI

35: يُلَاقَاهَا — يُلَقَّاهَا, so read by Ibn Masʿūd, Ibn Dharr and Abū Ḥaṣīn.

47: ثَمَرَاتٍ — ثَمَرَةٍ, supporting the Kūfan reading.

53: وَلَنُرِيَنَّهُمْ — سَنُرِيهِمْ, as Ibn Khuthaim.

SŪRA XLIII

33/32: مَعَارِجَ — مَعَارِيجَ, as Ibn Masʿūd and Ibn Qais.

85: تُحْشَرُونَ — تُرْجَعُونَ, as Ibn Khuthaim.

SŪRA XLV

5/4: ٱلرِّيَاحِ — ٱلرِّيحِ, supporting the Kūfan reading.

23/22: غَشَوَةٌ — غِشَاوَةٌ, supporting the Kūfan reading.

SŪRA XLVIII

9: تُسَبِّحُوهُ — يُسَبِّحُوا ٱللهَ, as Ubai and Ibn Masʿūd.

15: كَلَٰمَ ٱللهِ — كَلِمَ ٱللهِ, as Ibn Masʿūd and the Kūfans.

SŪRA XLIX

10: تُرْحَمُونَ — تُرْشَدُونَ, as Ibn Khuthaim.

12: تَتَنَابَزُوا — تَجَسَّسُوا. So Muʿādh and Ibn Khuthaim.

SŪRA L

19/18: ٱلْحَقِّ بِٱلْمَوْتِ — ٱلْمَوْتِ بِٱلْحَقِّ; as Ubai and Ibn Masʿūd.

SŪRA LI

25: سِلْمٌ — سَلَٰمًا, as al-Aʿmash, an-Nakhaʿī and Saʿīd b. Jubair.

SŪRA LII

21: ٱلَتْنَاهُمْ — لِتْنَاهُمْ, as Ubai and Ibn Masʿūd, though some said he read لَتْنَاهُمْ.

SŪRA LIII

50/51: عَادَا ٱلْأُولَىٰ — عَادَ, as Ibn Masʿūd.

58: لَيْسَ لَهَا مِمَّا يَدْعُونَ مِنْ دونِ ٱللهِ — لَيْسَ لَهَا مِنْ دُونِ ٱللهِ كَاشِفَةٌ كَاشِفَةٌ وَهِيَ عَلَى ٱلظَّالِمِينَ سَاءَتِ ٱلْفَاشِيَةُ.

SŪRA LIV

35: لِمَنْ شَكَرَ لِي — مَنْ شَكَرَ, after which he added وَلَقَدْ وَفَّيْنَا أَهْلَهُ كُلَّهُمْ إِلَيْهِ إِلَّا عَجُوزًا فِي ٱلْغَدْرِ. So read also by Ibn Khuthaim.

SŪRA LV

22: ٱللُّؤْلُؤُ — ٱللُّؤْلِىء or some said ٱللُّؤْلُؤ.

43, 44: He read here كُنْتُمْ بِهَا تُكَذِّبَانِ تَصْلَيَانِهَا لَا تَمُوتَانِ فِيهَا وَلَا تَحْيَانِ يَطُوفَانِ بَيْنَهُمَا. It was so read also by Ibn Khuthaim. See Ibn Masʿūd. Some said that for يَطُوفُونَ he read يَطَوَّفَانِ (?) [perhaps تطوفان like Ibn Masʿūd.]

SŪRA LVI

12: جَنَّةٍ — جِنَّتِ.

50: Between 50 and 51 he added a verse كَلَّا إِنْ نَحْنُ إِلَّا مُكَذِّبُونَ as did Ibn Khuthaim also.

SŪRA LVIII

8/9: وَيَتَنَاجَوْنَ — وَيَنْتَجُونَ, like Ibn Masʿūd supporting the reading of Ḥamza.

SŪRA LIX

4: يُشَاقِقْ — يُشَاقِقْ, as Ibn Masʿūd and Abū Ḥaṣīn.

5: قَائِمَةً — قَوْمًا though some said he read قَوْمًا as Ibn Masʿūd.

7: لِئَلَّا — كَيْ لَا, as Ibn Masʿūd, Ibn Qais and Abū Ḥaṣīn.

9: وَيُصِيفُونَ — وَيُوثِرُونَ. So Abū Mijlaz and Ibn Khuthaim.

10: غَمْزًا — غِلًّا, as Ubai and Ibn Masʿūd.

21: مُتَصَدِّعًا — مُصَدِّعًا, as Ibn Masʿūd and Abū Ḥaṣīn.

SŪRA LX

10: لَا هُنَّ يَحْلِلْنَ لَهُم — حِلٌّ لَهُمْ.

SŪRA LXI

6: سَاحِرٌ — سِحْرٌ, supporting the reading of the Kūfans as did Ibn Masʿūd.

SŪRA LXII

9: فَٱمْضُوا — فَٱسْعَوْا, as Ubai, Ibn Masʿūd and Ibn ʿAbbās.

11: مِنَ ٱلتِّجَارَةِ لِلَّذِينَ ٱتَّقُوا — مِنَ ٱلتِّجَارَةِ, as Ubai.

SŪRA LXV

1: إِلَّا أَنْ يَفْحُشْنَ — إِلَّا أَنْ يَأْتِينَ بِفَٰحِشَةٍ مُبَيِّنَةٍ, as Ubai.

2: أَجَلَهُنَّ — أَجَالَهُنَّ, as Ibn Khuthaim.

4: أَجَلُهُنَّ — أَجَالُهُنَّ, as Ibn Masʿūd, aḍ-Ḍaḥḥāk and Ibn Sīrīn.

SŪRA LXVI

4: تَظَهَّرَا — تَظَّهَرَا, though some said he supported TR.

SŪRA LXVII

3: تَفَوُّتٍ — تَفَوُّتٍ, like Ibn Masʿūd supporting the Kūfan reading.

8: تَمَيُّزُ — تَمَيَّزُ.

22: أَمَّنْ — أَمَنْ though some said that this refers to v. 20 where he read أَمَنْ instead of أَمَّنْ.

SŪRA LXVIII

32: سَيُبْدِلُنَا — أَنْ يُبْدِلَنَا, as Ibn Khuthaim.

SŪRA LXXII

2: يَدْعُو — يَهْدِى. So Ibn Khuthaim.

SŪRA LXXVI

21: عَالِيَهُمْ — عَالِيَتُهُمْ, as Ibn Masʿūd and Zaid b. ʿAlī

SŪRA LXXVII

41: ظِلَلٍ — ظُلَلٍ, as al-Aʿmash, az-Zuhrī and al-Aʿraj.

SŪRA LXXVIII

23: لَبِثِينَ — لَبِثِينَ like Ibn Masʿūd supporting the reading of Ḥamza.

35: لَا يَسْمَعُونَ — لَا تَسْمَعُ. So Ibn Khuthaim.

SŪRA LXXX

10: تَلَهَّى — تَتَلَهَّى, or some say he read تَلْهَى.

SŪRA LXXXVIII

16: مَبْثُوثَةٌ — مَبْثُوثَةٌ مُتَّكِئِينَ فِيهَا نَاعِمِينَ. So Saʿīd b. Jubair and Ibn Khuthaim.

SŪRA XCII

14: تَلَظَّى — تَتَلَظَّى. So read by Ibn az-Zubair and Zaid b. ʿAlī.

SŪRA XCV

2: سِينِينَ — سِيناءَ, as Ibn Masʿūd, ʿUmar and al-Ḥasan.

SŪRA CIV

9: بِعَمَدٍ — فِى عَمَدٍ as Ibn Masʿūd.

SŪRA CVIII

1: أَعْطَيْنَاكَ — أَنْطَيْنَاكَ, as al-Ḥasan and Ibn Muḥaiṣin.

ʿIkrima Abū ʿAbdallah the Berber slave of Ibn ʿAbbās is famous in Qurʾānic science, where his numerous exegetical traditions were considered as carrying on the tradition of the School of Ibn ʿAbbās [1]). Our only information as to his having had a Codex is the statement in Ibn Abī Dāwūd p. 89 who quotes from it a variant on Sūra II. 217/214. He is noted in the *Ṭabaqāt* books, however, as having had a *riwāya fī ḥurūf* and as being a famous *ḥurūf* authority [2]).

Although closely associated with Ibn ʿAbbās, he was also said to have taken readings from Abū Huraira and Ibn ʿUmar, the latter of whom he consulted for his *raʾi* not for his *riwāya* since he was suspected of Khārijite leanings. He is included in the lists of the early Meccan *Qurrāʾ* (*Nashr* I, 8) and it may well be that his Codex was associated with the beginnings of the Meccan text tradition. From the stories of his wide travelling in search of knowledge it is likely that his Codex would be eclectic, and this, as we know, was characteristic of the early Meccan School.

1) He composed a book on *Nuzūl* which gave the tradition of Ibn ʿAbbās (*Fihrist*, 38) and also a Commentary on the Qurʾān embodying that tradition (*Fihrist*, 34.)

2) Ibn al-Jazarī, *Ṭabaqāt* I, 515.

SŪRA I

7/6: مَنْ — ٱلَّذِينَ, as Ibn Masʿūd and al-Aswad.

7: وَغَيْر — وَلَا, as ʿAlī, Ubai and al-Aswad.

SŪRA II

70/65: ٱلْبَقَرَ — البَاقِرَ (see Ibn Jaisch 674). So read by Ubai and Ibn Masʿūd.

97/91: جِبْرَاييلَ — جِبْرِيلَ, though some say he read جِبْرَائِلَ as Ibn ʿAbbās.

177/172: وَٱلصَّابِرُونَ — وَٱلصَّابِرِينَ, as al-Ḥasan, al-Jaḥdarī and others. See Ibn Masʿūd.

184/180: يُطِيقُونَهُ — يُطَوَّقُونَهُ, as Mujāhid and Ibn ʿAbbās, but others said he read يُطَيِّقُونَهُ others يَطَيَّقُونَهُ others يُطَيَّقُونَهُ and others يَطَّوَّقُونَهُ.

217/214: قَتْلٍ فِيهِ قُلْ قَتْلٌ — قِتَالٍ فِيهِ قُلْ قِتَالٌ, as Abū's-Sammāl.

233: تُضَارَّ — تُضَارِرْ, as Ibn ʿAbbās and aḍ-Ḍaḥḥāk. Likewise in v. 282.

283: فَإِنْ لَمْ تَجِدُوا كِتَابًا — وَلَمْ تَجِدُوا كَاتِبًا, as aḍ-Ḍaḥḥāk, Mujāhid and Ibn ʿAbbās

فَرُهْنٌ — فَرِهَانٌ, given also from Shahr b. Ḥawshab.

SŪRA III

175/169: يُخَوِّفُ أَوْلِيَاءَهُ — يُخَوِّفُكُمْ أَوْلِيَاءَهُ, as Ibn Masʿūd, Ibn ʿAbbās and ʿAṭāʾ.

SŪRA IV

102/103: أَمْتِعَاتِكُمْ — أَمْتِعَاتِكُمْ. So Saʿīd b. Jubair.

162/160: وَٱلْمُقِيمِينَ — وَٱلْمُقِيمُونَ, as Ubai, Ibn Masʿūd and Saʿīd b. Jubair.

SŪRA V

95/96: ذَوَا — ذُو. So read by Jaʿfar aṣ-Ṣādiq.

SŪRA VI

82: بِشِرْكٍ — بِظُلْمٍ.

93: ٱلْهَوَانِ — ٱلْهُونِ. So Ibn Masʿūd.

105: دَرَسْتَ — دَارَسْتَ, as Ibn ʿAbbās and ʿAlī.

SŪRA VII

26/25: رِيشًا — رِيَاشًا, as Ibn ʿAbbās, Mujāhid and others.

49/47: ٱدْخُلُوا — دَخَلُوا, which some gave from Ṭalḥa.

143/139: صَعِقًا — صَاعِقًا, as Abū Nahīk and al-Jaḥdarī.

145/142: سَأُورِثُكُمْ — سَأُورِيكُمْ, as Ibn ʿAbbās and Muʿādh.

165: بِئِيسٍ — بَيِّسٍ, as Abū's-Sammāl and al-Aʿmash.

SŪRA VIII

1: يَسْأَلُونَكَ ٱلْأَنْفَالَ — يَسْئَلُونَكَ عَنِ ٱلْأَنْفَالِ, as Ibn Masʿūd, Ṭalḥa and others.

27: أَمَانَتَكُمْ — أَمَنَتِكُمْ, as Mujāhid and Yaḥyā b. Waththāb.

60/62: تُرْهِبُونَ — تُخْزُونَ, as Ibn ʿAbbās and Mujāhid, though some say he read يُرْهِبُونَ.

SŪRA IX

3: أَذَانٌ — إِذْنٌ, as aḍ-Ḍaḥḥāk and al-Jaḥdarī.

8: لَا يَرْقُبُونَ فِى مُؤْمِنٍ إِيلًا — لَا يَرْقُبُوا فِيكُمْ إِلًّا.

83/84: ٱلْخَٰلِفِينَ — ٱلْخَٰلِفِينَ, as Ibn as-Samaifaʿ and Abū Nahīk.

110/111: أَنْ تُقْطَعَ قُلُوبُهُمْ فِى ٱلْقَبْرِ — أَنْ تَقَطَّعَ قُلُوبُهُمْ.

SŪRA XI

32/34: جِدَالَنَا — جَدَلْتَنَا, as Ibn ʿAbbās and others.

46/48: إِنَّهُ عَمِلَ عَمَلًا غَيْرَ — إِنَّهُ عَمَلٌ غَيْرُ or some say عَمِلَ غَيْرَ as al-Kisāʾī and Yaʿqūb.

SŪRA XIII

11/12: بِأَمْرِ ٱللَّهِ — مِنْ أَمْرِ ٱللَّهِ, as Ibn ʿAbbās, ʿAlī and Zaid b. ʿAlī.

31/30: يَايْئَسِ — يَتَبَيَّنِ, as ʿAlī, Ibn ʿAbbās and al-Jaḥdarī.

42: سَيَعْلَمُ ٱلْكَافِرُ — سَيَعْلَمُ ٱلْكُفَّارُ, as Muʿādh, al-Jaḥdarī and others.

SŪRA XIV

50/51: قِطْرٍ آنٍ — قَطِرَانٍ, as Ibn ʿAbbās, Qatāda and Saʿīd b. Jubair, though some said he read قَطَرَانٍ.

SŪRA XVI

6: حِينَ (bis) — حِينًا. So aḍ-Ḍaḥḥāk and al-Jaḥdarī.

SŪRA XVII

13/14: يَخْرُجُ.... كِتَابٌ — نُخْرِجُ.... كِتَابًا, as al-Ḥasan and aḍ-Ḍaḥḥāk.

64/66: وَرَجِلِكَ — وَرِجَالِكَ. So read by Qatāda, and Abū Nahīk.

101/103: فَسَأَلَ — فَسْئَلْ, as Ibn ʿAbbās.

SŪRA XVIII

19/18: يَشْعُرَنَّ بِكُمْ أَحَدٌ — يُشْعِرَنَّ بِكُمْ أَحَدًا. So read by Muʿādh and Abū Nahīk.

51/49: مُتَّخِذَ — مُتَّخِذًا. So ʿAlī and Abū'l-Mutawakkil.

77/76: يَنْقَصُّ — يَقْاصُّ. So ʿAlī, az-Zuhrī and many others.

SŪRA XIX

71/72: مِنْكُمْ — مِنْهُمْ, as Ibn ʿAbbās.

XX

12: طُوًى — طَاوِىَ though some said he read طِوًى as al-Ḥasan and al-Aʿmash.

78/81: فَغَشِيَهُمْ and غَشِيَهُمْ — فَغَشَّاهُمْ and غَشَّاهُمْ. So Abū Rajāʾ and al-Aʿmash.

84/86: أُولَاءِ — أُولَى, as Muʿādh and ʿĪsā ath-Thaqafī.

SŪRA XXI

32/33: ءَايَتِهَا — آيَتِهَا. So Mujāhid, aḍ-Ḍaḥḥāk al-Jaḥdarī.

48/49: وَضِيَاءً — ضِيَاءً without و, as Ibn ʿAbbās and aḍ-Ḍaḥḥāk.

79: فَفَهَّمْنَاهَا — فَأَفْهَمْنَاهَا, so Muʿādh.

95: حَرَامٌ — حَرْمَ or some said حَرِمٌ or حَرُمَ or حَرِمَ.

SŪRA XXII

35/36: وَٱلْمُقِيمِى ٱلصَّلَوٰةَ — وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ, as Ibn Masʿūd.

40/41: صَلَوَاتٌ — صَلَوْنَاءٌ or some said صَلْوِينَا or صَلْوِيثَا.

SŪRA XXIII

67/69: سَمِرًا — سُمَّرًا, as Ibn Masʿūd, Ibn ʿAbbās and Abū Ḥaiwa, though some said he read سُمْرًا.

SŪRA XXIV

35: دُرِّىٌّ — دَرِءٌ, as Saʿīd b. Jubair, Yaḥyā b. Yaʿmar and Qatāda.

SŪRA XXVII

8: بُورِكَتِ ٱلنَّارُ وَمَنْ حَوْلَهَا مِنَ ٱلْمَلَائِكَةِ — بُورِكَ مَنْ فِى ٱلنَّارِ وَمَنْ حَوْلَهَا. So Ubai and Ibn Masʿūd.

25: ٱلْخَبْءَ — ٱلْخَبَا, as Ibn Masʿūd and Mālik b. Dīnār.

66/68: بَلِ ٱدَّارَكَ — بَلْ ءَادْرَكَ, as Qatāda and Ibn Muḥaiṣin.

SŪRA XXVIII

48: سِحْرَانِ تَظَاهَرَا — سَاحِرَانِ تَظَاهَرَا, as Ibn ʿAbbās.

82: لَخَسَفَ — لَانْخَسَفَ. So Abū'l-Jawzāʾ and Abū'l-ʿĀlīya.

SŪRA XXX

17/16: حِينَ (bis) — حِينًا, as in XVI. 6.

40: ٱلْبَحْرِ — ٱلْبُحُورِ, as Ibn Masʿūd.

SŪRA XXXIII

6: أَنْفُسِهِمْ وَهُوَ أَبٌ لَهُمْ — أَنْفُسِهِمْ, as Ubai, Ibn Masʿūd and Ibn ʿAbbās.

SŪRA XXXVI

38: لِمُسْتَقَرٍّ — لَا مُسْتَقَرَّ, as Ibn Masʿūd, Ibn ʿAbbās and ʿAṭāʾ.

SŪRA XXXIX

29/30: سَلَمًا — سَالِمًا, as Ibn ʿAbbās and Ibn Masʿūd, but some said he read like Saʿīd b. Jubair سِلْمًا.

SŪRA XLIII

61: لَلْعَلَمُ — لَعِلْمٌ.

SŪRA XLVI

4/3: أَثَرَةٍ — أَثْرَةٍ, as Ibn Masʿūd, Ibn ʿAbbās and al-Ḥasan.

SŪRA XLVII

4/5: فِدَاء — قِدًى, which was the Meccan reading.

16/18: آنِفًا — أَنِفًا, as Ḥumaid b. Qais, Ibn Muḥaiṣin and ʿĪsā ath-Thaqafī.

SŪRA LVII

29: لِئَلَّا يَعْلَمَ — لِكَيْ يَعْلَمَ, as Ubai and Ibn Qais.

SŪRA LVIII

11/12: تَفَسَّحُوا — تَفَاسَحُوا, as Ubai, Ibn Qais and al-Ḥasan.

SŪRA LX

11: فَعَاقَبْتُمْ — فَعَقَّبْتُمْ. So al-Ḥasan and al-Aʿraj, but some said فَأَعْقَبْتُمْ.

SŪRA LXV

1: يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ — يَفْحُشْنَ عَلَيْكُمْ, as Ibn Masʿūd and Ubai.

SŪRA LXVI

3: عَرَّفَ — عَرَّافَ, as Ibn as-Samaifaʿ. See also Ibn Masʿūd.

4: تَظَاهَرَا — تَظَاهَرَا.

SŪRA LXXII

3: جَدُّ رَبِّنَا — جِدًّا رَبُّنَا or some said جَدُّ رَبُّنَا or جِدُّ رَبِّنَا or خَدَّ رَبُّنَا.

SŪRA LXXVII

32: بِشَرَرٍ — بِشَرَارٍ, as Ibn ʿAbbās, Ibn Dharr and Abū Ḥaṣīn.

SŪRA LXXVIII

1: عَمَّ — عَمَّا, as Ubai, Ibn Masʿūd and ʿĪsā ath-Thaqafī.

14: مِنَ الْمُعْصِرَاتِ — بِالْمُعْصِرَاتِ, as Ibn ʿAbbās and Ibn az-Zubair.

SŪRA LXXXIX

29: فِي عَبْدِي — فِي عِبَادِي, as Ibn ʿAbbās, Ubai and aḍ-Ḍaḥḥāk.

SŪRA XC

1: لَا أُقْسِمُ — لَأُقْسِمُ, as al-Ḥasan and al-Aʿmash.

SŪRA XCVII

4: أَمْرٍ — أَمْرِهِ or أَمْرَهُ, as Ibn ʿAbbās, ʿAlī and Abū 'l-ʿĀlīya.

SŪRA XCIX

8: يَرَاهُ — يَرَهُ.

SŪRA CVI

1: لِإِيلَافِ قُرَيْشٍ — لِيَأْلَفَ قُرَيْشٌ (or لِتَأْلَفَ).

CODEX OF MUJĀHID † 101

Mujāhid b. Jabr al-Makhzūmī was a Follower and *mawlā* to ᶜAbdallah b. Sāᵓib al-Makhzūmī. His fame in Qurᵓān recitation gained him the name of *al-Muqriᵓ*.

He is said to have taken his reading from Ibn ᶜAbbās with whom he collated his material three times [1]), but he was also associated with ᶜUbaid b. ᶜUmair and the beginnings of the Meccan School, among whose early Readers he is listed (*Nashr* I, 8). He had an *ikhtiyār* of his own which he taught not only to the later leaders of the Meccan School Ibn Muḥaiṣin († 123) and Ibn Kathīr († 120), but also to al-Aᶜmash († 148) the Kūfan and Abū ᶜAmr († 154) of Baṣra.

That he had a Codex we know only from its being listed in Ibn Abī Dāwūd p. 89.

1) On his connections see Nawawī, 540 and Ibn al-Jazarī, *Ṭabaqāt*, II, 41.

SŪRA II

70/65: تَشَابَهَ — تَشَّبَّهُ or تَشَبَّهُ, see also the readings of Ubai and Ibn Masᶜūd.

85/79: تَظَّهَّرُونَ — تَظَهَّرُونَ (for تَتَظَهَّرُونَ). — So Qatāda and al-Ḥasan.

106/100: نُنْسِهَا — نَنْسَأْهَا. So Ibn ᶜAbbās, Ubai and Abū ᶜAmr.

184/180: يُطَوَّقُونَهُ — يُطِيقُونَهُ, but others said يَطَّوَّقُونَهُ others يَطَوَّقُونَهُ others يَطَّيَّقُونَهُ others يَطَّيَّقُونَهُ and others يَطِيقُونَهُ. See also Ibn ᶜAbbās.

187/183: ٱلْمَسَاجِدِ — ٱلْمَسْجِدِ, as read by al-Aᶜmash and ash-Shaᶜbī.

213/209: لِتَحْكُمَ أَنْتَ — لِيَحْكُمَ.

265/267: تَثْبِيتًا — تَبْيِينًا, but some said he read تَثْبِيتًا مِنْ بَعْضِ أَنْفُسِهِمْ.

282: يُضَارِرْ — يُضَارُّ, as ᶜUmar and Ibn ᶜAbbās.

283: فَإِنْ لَمْ تَجِدُوا كِتَابًا — وَلَمْ تَجِدُوا كَاتِبًا, as Ibn ᶜAbbās, aḍ-Ḍaḥḥāk and ᶜIkrima.

فَرُهُنٌ — فَرِهَانٌ.

SŪRA III

77/68: يُؤَدِّهُ — يُؤَدِّهِ, as Qatāda and some said Ḥamza.

81/75: ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ — ٱلنَّبِيِّينَ, as Ibn Masᶜūd and Ubai.

97/91: آيَةٌ بَيِّنَةٌ — ءَايَاتٌ بَيِّنَاتٌ, as Ibn ᶜAbbās and Ubai.

SŪRA IV

31/35: كَبَائِرَ — كَبِيرَ, as Ibn ᶜAbbās and Saᶜīd b. Jubair.

34/38: ٱلْمَضَاجِعِ — ٱلْمَضْجَعِ, as Ubai, ash-Shaᶜbī and others.

90/92: فَلَقَتَلُوكُمْ — فَلَقَاتَلُوكُمْ. So read also by al-Ḥasan.

SŪRA VI

91: وَعُلِّمْتُمْ مَعْشَرَ ٱلْعَرَبِ — وَعُلِّمْتُمْ.

94: تَقَطَّعَ — تَقَطَّعَ مَا, so Ibn Masʿūd and al-Aʿmash.

105: دَرَسْتَ — دَارَسْتَ, as ʿAlī, Ibn ʿAbbās, Ibn Kathīr and Abū ʿAmr.

SŪRA VII

20/19: سَوْءَاتِهِمَا — سَوْءَتِهِمَا. Also in v. 21. So read by al-Ḥasan and Zaid b. ʿAlī.

26/25: رِيَاشًا — رِيشًا, as Ibn ʿAbbās, al-Ḥasan and others.

38/36: ٱدَّارَكُوا — ٱدَّرَكُوا, as Ḥumaid al-Aʿraj, though some said he read ٱدْرَكُوا.

131/128: يَطَّيَّرُوا — تَشَاءَمُوا.

158: كَلِمَتِهِ — كَلِمَتِهِ. So read by ʿĪsā ath-Thaqafī.

SŪRA VIII

11: يَغْشَاكُمُ ٱلنُّعَاسُ — يُغَشِّيكُمُ ٱلنُّعَاسَ, supporting the reading of Ibn Kathīr and Abū ʿAmr.

27: أَمَانَتَكُمْ — أَمَانَتِكُمْ, as Yaḥyā b. Waththāb, ʿIkrima and others.

30: لِيُثْبِتُوكَ — لِيُعْبِدُوكَ, as Qatāda and as-Suddī.

62: تُرْهِبُونَ — تُخَزُونَ, as Ibn ʿAbbās and ʿIkrima, though some said he read يُرْهِبُونَ.

SŪRA IX

17: مَسَاجِدَ — مَسْجِدَ, supporting the reading of Ibn Kathīr and Abū ʿAmr.

37: ٱلنَّسِيءُ — ٱلنَّسُوءُ, a reading given also from as-Sulamī and Ṭalḥa.

47: لَأَوْضَعُوا — لَأَوْفَضُوا. So Mḥd. b. Zaid.

SŪRA X

76/77: لَسَاحِرٌ — لَسِحْرٌ. So Saʿīd b. Jubair and al-Aʿmash.

81: ٱلسِّحْرُ — ٱلْسِّحْرُ, supporting the reading of Abū ʿAmr and Abū Jaʿfar.

SŪRA XI

5: تَثْنَوِنِي صُدُورُهُمْ — يَثْنُونَ صُدُورَهُمْ, as Ibn ʿAbbās, though others say they read يَثْنَوِنِي others لِيَثْنَوْنِي or تَثْنَئِنُّ or يَثْنَوُنَّ.

27/29: رَأْيِ ٱلْعَيْنِ — ٱلرَّأْيِ.

86/87: بَقِيَّتُ — تَقِيَّةُ, as Ibn ʿAbbās and al-Ḥasan.

102/104: ٱلْقُرَى بِظُلْمٍ — ٱلْقُرَى.

114/116: وَزُلَفًا — وَزُلَفًا or some say زُلْفًا as Ibn Muḥaiṣin.

SŪRA XII

7: ءَايَاتٌ — آيَةٌ, supporting the reading of the Meccans.

10: غَيَابَتِ — غَيْبَةِ, a reading given by some from Abū ʿAmr. So in v. 15.

72: صُوَاعَ — صَاعَ, as Abū Huraira, Qatāda and aḍ-Ḍaḥḥāk.

SŪRA XIII

11/12: لَهُ مُعَقِّبَاتٌ مِنْ خَلْفِهِ وَرَقِيبٌ — لَهُ مُعَقِّبَتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ مِنْ بَيْنِ يَدَيْهِ. See Ibn ʿAbbās.

31: دَارِهِمْ — دِيَارِهِمْ. So Saʿīd b. Jubair.

SŪRA XIV

46/47: وَإِنْ كَادَ — وَإِنْ كَانَ. So Ibn Masʿūd, ʿAlī and ʿUmar.

SŪRA XVI

76/78: يُوَجِّهْهُ — يُوَجِّهُ, as Ibn Masʿūd, ʿAlqama, and Ṭalḥa, but some said يُوَجَّهْ.

SŪRA XVII

13/14: طَائِرَهُ — طَيْرَهُ, as al-Ḥasan and Abū Rajāʾ.

كِتَابٌ ... يَخْرُجُ — نُجْرِجُ ... كِتَابًا or يُخْرَجُ, as Ibn ʿAbbās and al-Ḥasan.

SŪRA XVIII

105: يَقُومُ ... وَزْنٌ — نُقِيمُ ... وَزْنًا. So Muʿādh and Abū'l-Jawzāʾ.

109: مِدَادًا and مَدَدًا — مَدَدًا and مِدَادًا. So Ibn Masʿūd and Ibn ʿAbbās.

SŪRA XIX

6: وَيَرِثُ — أَوْيَرِثُ. See also the reading of Ibn ʿAbbās.

8/9: عِتِيًّا — عُسِيًّا, as Ubai, Ibn ʿAbbās and Ibn Masʿūd. Also in v. 70.

SŪRA XX

69/72: كَيْدُ سِحْرٍ — كَيْدَ سِحْرٍ, as Ibn Masʿūd and Zaid b. ʿAlī.

112/111: فَلَا يَخَافُ — فَلَا يَخَفْ, as Ibn Kathīr and Ibn Muḥaiṣin.

SŪRA XXI

32/33: ءَايَاتِهَا — آيَتِهَا. So ʿIkrima, aḍ-Ḍaḥḥāk and al-Jaḥdarī.

SŪRA XXII

11: خَاسِرَ — خَسِرَ, as Ṭalḥa, Abū Razīn and Ibn Abī ʿAbla. It involves وَالْآخِرَةِ.

27/28: رِجَالًا — رُجَّالًا or رُجَالَى, as Ibn ʿAbbās.

36/37: صَوَافَّ — صَوَافِنَ, as Ibn Masʿūd, Ibn ʿAbbās and Ibn ʿUmar, though some said he read صَوَافِي as Ubai.

40/41: صَلَوَاتٌ — صَلَوَاتٌ, but others said صُلْوَانًا or صُلُوتًا or صُلُوثًا.

SŪRA XXIII

67/69: سَامِرًا — سُمَّرًا, as Ibn Masʿūd, Ibn ʿAbbās and Ibn ʿUmar.

SŪRA XXIV

32: عِبَادِكُمْ — عَبِيدِكُمْ, as al-Ḥasan.

43: خِلَالِهِ — خَلَلِهِ, as Ibn Masʿūd and Abū'l-ʿĀlīya.

SŪRA XXVI

149: فَرِهِينَ — مُتَفَرِّهِينَ.

170: فَنَجَّيْنَاهُ وَأَهْلَهُ — فَوَاعَدْنَا أَنْ نُؤْتِيَهُ أَهْلَهُ, as Ibn Masʿūd.

227/228: أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ — أَيَّ مُتَقَلَّبٍ يَتَقَلَّبُونَ. So Ibn Masʿūd and others.

SŪRA XXVII

8: بُورِكَتِ ٱلنَّارُ وَمَنْ حَوْلَهَا مِنَ — بُورِكَ مَنْ فِي ٱلنَّارِ وَمَنْ حَوْلَهَا ٱلْمَلَائِكَةِ, as Ubai and Ibn ʿAbbās.

66/68: بَلْ أَدْرَكَ — بَلْ أَدَّارَكَ, as Abū ʿAmr and Ibn Kathīr, but some said أَمْ تَدَارَكَ as Ubai or أَمْ أَدْرَكَ.

SŪRA XXXIII

6: أَنْفُسِهِمْ وَهُوَ أَبٌ لَهُمْ — أَنْفُسِهِمْ, as Ubai, Ibn ʿAbbās and ʿIkrima.

SŪRA XXXIV

5: مُعْجِزِينَ — مُعَاجِزِينَ, supporting the reading of Ibn Kathīr and Abū ʿAmr.

19/18: بَعْدَ — بَعِّدْ, as Ibn ʿAbbās and Yaḥyā b. Yaʿmar. It involves رَبَّنَا for بَاعِدْ.

SŪRA XXXVI

30/29: يَا حَسْرَةَ الْعِبَادِ — يَا حَسْرَةً عَلَى الْعِبَادِ, as Ubai and Ibn ʿAbbās.

SŪRA XXXVII

103: أَسْلَمَا — سَلَّمَا, as Ibn Masʿūd, ʿAlī and Ibn ʿAbbās.

SŪRA XXXVIII

45: عِبَادَنَا — عَبْدَنَا, supporting the Meccan reading.

SŪRA XXXIX

3/4: مَا نَعْبُدُهُمْ — قَالُوا مَا نَعْبُدُهُمْ, as Ibn Masʿūd and Ibn ʿAbbās.

29/30: سَالِمًا هَلْ يَسْتَوِيَانِ — سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ see Ibn Masʿūd and Ibn ʿAbbās.

33/34: وَالَّذِينَ جَاءُوا بِالصِّدْقِ وَصَدَّقُوا بِهِ — وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ, as Ibn Masʿūd.

36/37: عَبْدَهُ — عِبَادَهُ as Ṭalḥa and Ibn Waththāb.

SŪRA XL

32/34: التَّنَادِ — التَّنَادِي as given from Ibn ʿAbbās and others.

SŪRA XLIII

32/31: مَعِيشَتَهُمْ — مَعَايِشَهُمْ, as Ibn Masʿūd and Ibn ʿAbbās.

83: يُلَاقُوا — يَلْقَوْا, as Abū Jaʿfar and Ibn Muḥaiṣin.

SŪRA LI

22: رِزْقُكُمْ — رَازِقُكُمْ as Ibn Masʿūd, Ibn Muḥaiṣin and Muʿādh.

44: الصَّعْقَةُ — الصَّاعِقَةُ as the reading of al-Kisāʾī and Ibn Muḥaiṣin.

SŪRA LII

21: أَلَتْنَاهُمْ — لِتْنَاهُمْ as Ubai, Ibn Masʿūd, ʿIkrima and Ṭalḥa.

32: أَمْ هُمْ — بَلْ هُمْ.

SŪRA LIII

20: وَمَنَاةَ — وَمَنَاءَةَ, supporting the Meccan reading.

SŪRA LIX

14: جُدُرٍ — جِدَارٍ and Abū ʿAmr, supporting the reading of Ibn Kathīr.

SŪRA LX

11: فَعَقَبْتُمْ — فَعَاقَبْتُمْ as al-Ḥasan, though some said he read فَأَعْقَبْتُمْ.

SŪRA LXIII

10: وَأَكُونَ — وَأَكُنْ, like Ibn ʿAbbas supporting the Baṣran reading.

SŪRA LXV

1: لِعِدَّتِهِنَّ — فِي قُبُلِ عِدَّتِهِنَّ or some said لِقَبْلِ, both like Ibn ʿAbbās.

SŪRA LXVI

12: بِكَلِمَٰتِ — بِكَلِمَةِ, as al-Ḥasan and al-Jaḥdarī.

SŪRA LXVIII

51: لَيُزْلِقُونَكَ — لَيُزْهِقُونَكَ, as Ibn Masʿūd, Ibn ʿAbbās and al-Aʿmash.

SŪRA LXIX

19: كِتَابِيَهْ and following words in يَهْ —. He omitted the هْ.

SŪRA LXX

42: يُلَاقُوا — يَلْقَوْا, so Abū Jaʿfar and Ibn Muḥaiṣin. As in XLIII, 83.

SŪRA LXXVIII

6: مِهَادًا — مَهْدًا, as ʿĪsā ath-Thaqafī.

14: مِنَ ٱلْمُعْصِرَاتِ — بِٱلْمُعْصِرَاتِ, as Ibn ʿAbbās, ʿIkrima and Ibn Masʿūd.

SŪRA LXXIX

11: نَاخِرَةً — نَخِرَةً as Ibn Masʿūd, supporting the Kūfan reading.

SŪRA LXXXI

24: بِضَنِينٍ — بِظَنِينٍ as Ibn Masʿūd, Ibn ʿAbbās and ʿAlī.

SŪRA LXXXIX

29: فِى عَبْدِى — فِى عِبَٰدِى as Ubai, Ibn ʿAbbās and ʿIkrima.

SŪRA XC

1: لَآ أُقْسِمُ — لَأُقْسِمُ as al-Ḥasan and al-Aʿmash.

CODEX OF ʿAṬĀʾ B. ABĪ RABĀḤ † 115

ʿAṭāʾ was a mulatto born at al-Janad and was a client to the Fihr family in Mecca. He was a Follower and a man with a great reputation for asceticism. Though of humble origin he attained to high official post in Mecca.

In Qurʾānic matters he is given as a pupil of Abū Huraira († 58) and had the honour of being one of the teachers of the famous Baṣran Reader Abū ʿAmr[1]). He is listed among the early Meccan Readers (*Nashr* I, 8) and was known to have a *riwāya fī ḥurūf al-Qurʾān*. His Codex is undoubtedly a secondary one, and would represent some form of the early Meccan text tradition[2]). Our only actual reference to the Codex is in Ibn Abī Dāwūd, p. 88 but a few readings which must have depended on such a Codex can be gathered from the Commentaries.

SŪRA II

106/100: نُنْسِهَا — نُنْسَأْهَا as read by Ubai, Ibn ʿAbbās and Abū ʿAmr.

184/180: يُطِيقُونَهُ — يُطَوَّقُونَهُ as Ibn ʿAbbās, but others said يَتَطَوَّقُونَهُ or يُطَيَّقُونَهُ.

198/194: لَا جُنَاحَ عَلَيْكُمْ — لَيْسَ عَلَيْكُمْ جُنَاحٌ given also from Ibn ʿAbbās and Ibn az-Zubair.

مِنْ رَبِّكُمْ فِى مَوَاسِمِ ٱلْحَجِّ — مِنْ رِبِّكُمْ as Ibn Masʿūd and Ibn ʿAbbās.

280: فَنَظِرَةٌ — فَنَاظِرْهُ though others say he read فَنَاظِرْهُ.

1) For his connections see Ibn al-Jazarī, *Ṭabaqāt* I, 513.

2) His text would seem to have had some sort of relationship to that of ʿUbaid b. ʿUmair. See supra p. 236.

SŪRA III

175/169: يُخَوِّفُ أَوْلِيَاءَهُ — يُخَوِّفُكُمْ as Ibn ᶜAbbās, Ibn Masᶜūd and ᶜIkrima.

SŪRA IV

117: إِنَاثًا — أُثُنًا or أُنْثًا or أُثًى or أُثْنًا.

136/135: كِتَابِهِ — كُتُبِهِ as al-Jaḥdarī, Abū 'l-Jawzā' and others.

160/158: كَانَتْ أُحِلَّتْ — أُحِلَّتْ as Ibn ᶜAbbās.

SŪRA VIII

1: يَسْئَلُونَكَ ٱلْأَنْفَالَ — يَسْئَلُونَكَ عَنِ ٱلْأَنْفَالِ as Ibn Masᶜūd, Ṭalḥa and others.

SŪRA IX

17: مَسَاجِدَ — مَسْجِدَ supporting the reading of Ibn Kathīr and Abū ᶜAmr.

SŪRA XVII

76/78: خِلَافَكَ — بَعْدَكَ.

SŪRA XXII

27/28: رِجَالًا — رُجَالَى or رُجَّالَى as Ibn ᶜAbbās and Saᶜīd b. Jubair.

SŪRA XXXVI

38: لِمُسْتَقَرٍّ — لَا مُسْتَقَرَّ as Ibn Masᶜūd, Ibn ᶜAbbās and ᶜIkrima.

CODEX OF AR-RABĪᶜ B. KHUTHAIM † 64

Ar-Rabīᶜ b. Khuthaim (or some said Khaitham) ath-Thawrī was one of the early Kūfan Readers (*Nashr* I, 8), and was known as having a *riwāya fī ḥurūf* from Ibn Masᶜūd, which *riwāya* was carried on by his pupil Abū Zurᶜa b. ᶜAmr b. Jarīr († 112) [1]).

His Codex is referred to in the *Tafsīr* of al-Alūsī, VII, 13 who says that Sufyān († 161) saw in it the *shādhdh* reading on Sūra V, 89/91 that is quoted from the Codices of Ubai and Ibn Masᶜūd [2]). There can be no doubt that his Codex was a secondary one based on that of Ibn Masᶜūd.

The Commentaries mention but few variants from him. In al-Marandī's *Qurrat ᶜAin al-Qurrā'*, however, a very large number of *shādhdh* readings from him are recorded. Al-Marandī rarely mentions readings of Ibn Masᶜūd, and in general those given in other sources from Ibn Masᶜūd are given by al-Marandī as from Ibn Khuthaim, which would seem to point to the conclusion that it was Ibn Khuthaim's Codex which brought to him in the West the tradition of Ibn Masᶜūd's text.

1) Ibn al-Jazarī, *Ṭabaqāt* I, 283.

2) See also as-Suyūṭī, *Durr* II, 314 and al-Qurṭubī, *Aḥkām* II, 268.

SŪRA I

4/3: مَلْكِ — مَلْكُ. See also Ibn Masʿūd's reading.

6/5: ٱلزِّرَاطَ — ٱلصِّرَاطَ here and all through the Qurʾān.

SŪRA II

2/1: فِيهِ هُدًى — فِيهُو هُدًى and similarly all through the Qurʾān.

6/5: سَوَآءٌ — سَوًّا. So Ibn Qais and Abū Ḥaṣīn.

63/60: ءَاتَيْتُكُمْ — ءَاتَيْتُكُمْ. So read by Ibn Masʿūd.

80/74: تَمَسَّنَا — تَمَسَّسْنَا as Zaid b. ʿAlī and others.

83/77: حُسْنًا — إِحْسَانًا. So Zaid b. ʿAlī and Abū Mijlaz.

إِلَّا قَلِيلٌ — إِلَّا قَلِيلًا as Ibn Masʿūd.

217/214: عَنْ قِتَالٍ — قِتَالٍ as Ibn Masʿūd and Ibn ʿAbbās.

267/269: تَيَمَّمُوا — تَأَمَّمُوا as Ibn Masʿūd, ʿIkrima and Abū ʿImrān.

282: شَهِيدَيْنِ — شَاهِدَيْنِ. So Abū Mijlaz and Muʿādh.

فَتُذَكِّرَ — فَتُذَاكِرَ. So Abū Mijlaz and Abū 'l-Jawzāʾ.

SŪRA III

75/68: تَأْمَنْهُ — تِيمَنْهُ as Ibn Masʿūd and Ubai.

81/75: ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ — ٱلنَّبِيِّينَ as Ibn Masʿūd and Ubai.

188/185: بِمَا أُوتِيَ — بِمَا أَتَوْا. So read by Abū Mijlaz.

SŪRA IV

9/10: ضِعَافًا — ضُعْفًا. So read by as-Sulamī.

24/28: مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى — مِنْهُنَّ as Ubai and Ibn Masʿūd.

SŪRA V

89/91: فَمَنْ لَمْ يَجِدْ مِنْ ذٰلِكَ شَيْئًا فَصِيَامُ — فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ثَلَاثَةِ أَيَّامٍ مُتَتَابِعَاتٍ.

SŪRA VI

27: فَلَا نُكَذِّبَ — وَلَا نُكَذِّبَ, as Ubai and Zaid b. ʿAlī.

40: قُلْ —. He omitted the word here and also in verses 46 and 47, and in X, 50/51, 59/60: XXVIII, 71, 72: XXXV, 40/38: XXXIX, 39/40: XLI, 52: XLVI, 4/3, 10/9: LXVII, 28, 30.

52: بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ — بِٱلْغَدَوَاتِ وَٱلْعَشِيَّاتِ as Ubai.

59: مِفْتَاحُ — مَفَاتِحُ. So Ibn Qais and Abū ʿImrān.

95: فَالِقُ ٱلْحَبِّ — فَلَقَ ٱلْحَبَّ. So Ibn Masʿūd and An-Nakhaʿī.

99: حَبٌّ مُتَرَاكِبٌ — حَبًّا مُتَرَاكِبًا. So Zaid b. ʿAlī and al-Aʿmash.

111: قُبُلًا — قَبِيلًا as Ibn Masʿūd and Ṭalḥa.

125: يَتَصَعَّدُ — يَصَّعَّدُ as Ibn Masʿūd and Ṭalḥa.

SŪRA VIII

19: وَٱللَّهُ — وَأَنَّ ٱللَّهَ as Ibn Masʿūd.

42/43: ٱلْقُصْوَى — ٱلْقُصْيَا. So Zaid b. ʿAlī and Muʿādh.

59/61: يَحْسَبُ — يَحْسَبَنَّ as Ibn Masʿūd and Ibn Qais.

73/74: تَفْعَلُوهُ — تَفْعَلُوا as Ṭalḥa.

SŪRA IX

1: He had the *Basmala* at the head of this Sūra, like Ibn Masʿūd and Ṭalḥa.

19: سُقْيَ — سِقَايَةَ. So read by Ibn Qais and Abū ʿImrān.

38: أَثَّاقَلْتُمْ — تَثَاقَلْتُمْ, as Ibn Masʿūd.

50: فَارِحُونَ — فَرِحُونَ. So Ibn Dharr and Abū Ḥaṣīn.

57: مُدَّخَلاً — مُنْدَخَلاً, as Ubai and Muʿādh.

74/75: يَنَالُوا — يَنَلُوا. So read by Ibn Qais and Abū'l-Barhashim.

90/91: ٱلْمُعَذِّرُونَ — ٱلْمُعْتَذِرُونَ. So Ibn Jubair.

91/92: ٱلضُّعَفَاء — ٱلضَّعْفَى with *imāla*. See also Ubai's reading.

99/100: قُرُبَاتٍ — قُرْبَةً (sing.). So Abū ʿImrān and Abū Ḥaṣīn.

وَصَلَوَاتِ — وَصَلَوَاتِ. So read by Abū Ḥaṣīn and Ibn Qais.

109/110: أَمَّنْ — أَفَمَنْ.

114/115: وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَاهِيمَ — وَمَا كَانَ يَسْتَغْفِرُ إِبْرَاهِيمُ as Ṭalḥa.

117/118: مَا كَادَ يَزِيغُ قُلُوبُ — مَا زَاغَتْ قُلُوبُ, as Ibn Masʿūd.

126/127: أَوَلاَ تَرَى — أَوَلاَ يَرَوْنَ with *imāla*. See also Ibn Masʿūd.

SŪRA X

10: سُبْحَانَكَ ٱللَّهُمَّ وَبِحَمْدِكَ — سُبْحَانَكَ ٱللَّهُمَّ. So read by Ṭalḥa also.

11/12: لَقُضِيَ — لَقَضَيْنَا, as Ibn Masʿūd. It necessarily involves أَجَلَهُمْ.

21/22: رُسُلَنَا — رُسُلُهُ, as Ubai and Abū Mijlaz.

24/25: وَٱزَّيَّنَتْ — وَزَيَّانَتْ. So Ibn Qais. See also Ibn Masʿūd's reading.

58/59: فَلْيَفْرَحُوا — فَافْرَحُوا, as Ubai and Ibn Masʿūd.

71/72: وَشُرَكَاءَكُمْ — ثُمَّ شُرَكَاءَكُمْ, as Ibn Masʿūd.

81: جِئْتُمْ — أَتَيْتُمْ, as Ubai and Ibn Abī Lailā.

89: دَعْوَتُكُمَا — أُجِيبَتْ دَعْوَتِيكُمَا. See also ʿAlī's reading.

SŪRA XI

16/19: وَحَبِطَ — وَٱحْبِطَ. So read by Abān.

42/44: ٱبْنَهُ — ٱبْنَاهُ. It was the reading of as-Suddī and Ibn Abī Lailā.

49/51: مِنْ قَبْلِ هٰذَا ٱلْقُرْآنِ — مِنْ قَبْلِ هٰذَا, as Ibn Masʿūd. See Ṭalḥa's reading.

72/75: شَيْخًا — شَيْخٌ, as Ibn Masʿūd and al-Ḥasan.

104/106: يُؤَخِّرُهُمْ — نُؤَخِّرُهُ. So read by Abū ʿImrān.

113/115: تُنْصَرُونَ — تُنْصَرُوا, as Ibn Masʿūd and Zaid b. ʿAlī.

SŪRA XII

10 and 15: بِغَيَابَةِ — فِي غَيْبَتِ, as Ṭalḥa.

11: تَأْمَنَّا — تَأْمَنَّا, as al-Aʿmash and Ṭalḥa.

12: يَلْهُو — يَرْتَعْ.

18: كَذِبٍ — كَذِبًا, as Zaid b. ʿAlī.

23: وَرَوَّدَتْهُ — وَرَاوَدَتْهُ, as read by Anas and Abū ʿImrān.

25: عَذَابٌ أَلِيمٌ — عَذَابًا أَلِيمًا, as Zaid b. ʿAlī.

35: عَتَّى حِينٍ — حَتَّى حِينٍ, as Ibn Masʿūd.

47: حَصَدْتُمْ مِنْ حَبٍّ — حَصَدْتُمْ. So Abū Nahīk and Abū Mijlaz.

70: وَجَعَلَ — جَعَلَ, as Ibn Masʿūd.

85: لاَ تَزَالُ — تَفْتَؤُا, as al-Aʿmash.

87: مِنْ رَوْحِ ٱللَّهِ (bis) — مِنْ رَحْمَةِ ٱللَّهِ, as Ubai and al-Aʿmash.

90: مَنْ يَتَّقِ ٱللَّهَ — مَنْ يَتَّقِي. So read also by Abū Mijlaz.

99/100: أَبَوَيْهِ وَإِخْوَتَهُ — أَبَوَيْهِ, as Ibn Masʿūd and Ṭalḥa.

110: فَنُجِّيَ — فَنُجِّيَا. So read by Ibn Muḥaiṣin and others.

SŪRA XIII

4: قِطَاعٌ — قِطَعٌ, as Ibn Masʿūd.

42: ٱلْكُفَّارُ — ٱلْكُفْرُ.

SŪRA XIV

14/17: وَعِيدِ — وَعِيدِي. It was the reading of Yaʿqūb.

45/47: ٱلْأَمْثَالَ كَيْ تَفْعَلُوا – ٱلْأَمْثَالَ..

46/47: وَمَا كَانَ – وَإِنْ كَانَ, as Ibn Masʿūd.

52: بَلَاغٌ لِلنَّاسِ وَهُدًى – بَلِّغْ لِلنَّاسِ. So read by Ṭalḥa. See also ʿAlī's reading.

SŪRA XV

6: نُزِّلَ – أُلْقِيَ. So al-Aʿmash and Abū Mijlaz.

8: نَزَلَ ٱلْمَلَائِكَةُ – نُنَزِّلُ ٱلْمَلَئِكَةَ, as Zaid b. ʿAlī.

53: تَوْجَلْ – تَوَاجَلْ, as Ibn Masʿūd.

SŪRA XVI

19: مَا تُخْفُونَ – مَا تُسِرُّونَ. So read by Ṭalḥa also.

30/32: وَلَنِعْمَ – وَلَنِعْمَةُ, as Zaid b. ʿAlī, necessitating دَارِ.

41/43: لَنُبَوِّئَنَّهُمْ – لَنُثْوِيَنَّهُمْ, as ʿAlī as Ibn Masʿūd. Likewise in XXIX, 58.

62/64: مُفْرَطُونَ – مُفْرَطِينَ. See also Ubai's reading here.

76/78: يُوَجِّهْهُ – تُوَجِّهْ. See also the reading of Ibn Masʿūd.

124/125: إِنَّا أُنْزِلْنَا ٱلسَّبْتَ – إِنَّمَا جُعِلَ ٱلسَّبْتُ, as Ibn Masʿūd.

SŪRA XVII

23/24: وَقَضَى – وَأَفْرَضَ. See Ubai and Ibn Masʿūd.

36/38: لَا تَقْفُ – لَا تَقْفُو, as Zaid b. ʿAlī.

38/40: سَيِّئُهُ – خَبِيثُهُ, as Ibn Masʿūd.

44/46: تُسَبِّحُ – سَبَّحَتْ, as Ibn Masʿūd and Ibn Abī ʿAbla.

64/66: رَجِلِكَ – رُجَّالِكَ. So Ibn as-Samaifaʿ and Ibn Qais.

71/73: نَدْعُوا – يُدْعَا. So Zaid b. ʿAlī and Abū Ḥaṣīn.

93/95: مِنْ زُخْرُفٍ – مِنْ ذَهَبٍ, as Ubai and Ibn Masʿūd.

100/102: تَمْلِكُونَ – تَخْزُنُونَ, as Ṭalḥa.

SŪRA XVIII

1: عِوَجًا – عِوَجًا بَلْ دِينًا, as Ibn Masʿūd and Jaʿfar b. Muḥammad.

33/31: كُلُّ ٱلْجَنَّتَيْنِ آتَى أُكُلَهُ – كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا, as Ibn Masʿūd.

34/32: وَآتَيْنَاهُ ثَمَرًا كَثِيرًا – وَكَانَ لَهُ ثَمَرٌ. See Ubai's reading.

44/42: لِلَّهِ ٱلْحَقِّ – لِلَّهِ ٱلْغَفُورِ. So read by Abū ʿImrān.

47/45: سُيِّرَتِ ٱلْجِبَالُ – نُسَيِّرُ ٱلْجِبَالَ, as Ubai.

52/50: نَادُوا شُرَكَاءِيَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ – نَادُوهُمْ and then omitted the rest up to فَلَمْ يَسْتَجِيبُوا.

80/79: فَإِنَّهُ كَانَ كَافِرًا فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ – فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا فَطَبِعَ ظَافِرًا فَخَافَ رَبُّكَ, as Ubai.

82/81: وَمَا جَعَلْتُهُ يَامُوسَى – وَمَا فَعَلْتُهُ. So Abū Mijlaz.

102: أَفَحَسِبَ – أَفَرَأَيْتَكَ. So Abū Mijlaz.

SŪRA XIX

34/35: قَالُوا ٱللَّهِ ٱلْحَقِّ – قَوْلَ ٱلْحَقِّ, as Ṭalḥa and al-Aʿmash.

40/41: وَارِثُوا ٱلْأَرْضِ – نَرِثُ ٱلْأَرْضَ. See also Ubai's reading.

46/47: لَأَقْتُلَنَّكَ – لَأَرْجُمَنَّكَ, as Ubai.

64/65: وَمَا يَتَنَزَّلُ إِلَّا بِقَوْلِ رَبِّكَ – وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ, as Ubai and Abū Mijlaz.

69/70: أَيُّهُمْ أَكْبَرُ – أَيُّهُمْ أَشَدُّ.

90/92: إِنْ تَكَادَ ٱلسَّمَوَاتُ لَتَصَدَّعُ – تَكَادُ ٱلسَّمَوَاتُ يَتَفَطَّرْنَ.

93/94: لَمَّا آتِي – إِلَّا ءَاتِي, as Ubai and Ibn Masʿūd.

SŪRA XX

13: إِنَّا ٱخْتَرْنَاكَ – أَنَا ٱخْتَرْتُكَ, as Ibn Masʿūd and al-Aʿmash.

63/66: قَالُوا – Like Ubai he omitted the word.

72/75: لَنْ نُؤْمِنَ لَكَ وَنُؤْثِرَكَ عَلَى — لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ ٱلْبَيِّنَاتِ, ما رَأَيْنَا مِنَ ٱلْبَيِّنَاتِ, as Ibn Masʿūd.

86/89: يُحِلَّنَّ عَلَيْكُمْ غَضَبًا — يَحِلَّ عَلَيْكُمْ غَضَبٌ. See Ubai's reading.

96: قَبَضَاتٍ مِنْ آثَارِ — قَبْضَةً مِنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا, as Ibn Masʿūd.

118/116: تَجُوعَ — تُجَاعَ, as Ubai and Ibn Qais, and so تُعْرَى and تُظْمَأُ and تُضْحَى.

SŪRA XXI

101: إِلَّا ٱلَّذِينَ — إِنَّ ٱلَّذِينَ.

SŪRA XXII

25/26: إِلْحَادَهُ — فِيهِ بِإِلْهَادٍ, as al-Ḥasan.

27/28: رِجَالًا — رُجَالَى.

35/36: وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ — ٱلْمُقِيمِي ٱلصَّلَوٰةِ, as Ibn Masʿūd.

36/37: صَوَافَّ — He added مَقْتُولَةً بِٱلْحِبَالِ, though some gave it as مَنْقُولَةً like Ibn Masʿūd.

39/40: يُقَٰتَلُونَ — قَاتَلُوا, as Ibn Masʿūd and Ṭalḥa.

SŪRA XXIII

36/38: لِمَا — مَا. So Ibn Abī ʿAbla.

52, 53/54, 55: فَٱعْبُدُونِ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا — فَٱتَّقُونِ فَتَقَطَّعُوا أَمْرَهُمْ زُبُرًا أَمْرَهُمُ ٱلزُّبُورَ.

60/62: لِمَا أَتَوْا — مَا ءَاتَوْا.

71/73: وَمَا بَيْنَهُمَا — وَمَنْ فِيهِنَّ as Ibn Masʿūd.

106/108: قَالُوا بَلْ رَبَّنَا — قَالُوا رَبَّنَا as Ubai and Ṭalḥa.

SŪRA XXIV

15/14: تَلَقَّوْنَهُ — تَتْقَوْنَهُ. See the readings of Ubai and ʿĀʾisha.

27: تُسَلِّمُوا عَلَى أَهْلِهَا وَتَسْتَأْذِنُوا — تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا as Ibn Masʿūd.

33: لَهُنَّ غَفُورٌ — غَفُورٌ as Ibn ʿAbbās.

35: يُوقَدُ — وَقَدَ as Ubai. See Ibn Masʿūd's reading.

نُورًا عَلَى نُورًا — نُورٌ عَلَى نُورٍ taking عَلَى as a verb in the *māḍi*.

58/57: طَوَّٰفُونَ — طَوَّٰفِينَ. So Ibn Abī ʿAbla and Abū Mijlaz.

SŪRA XXV

1: عَبْدِهِ — عِبَادِهِ.

17/18: مِنْ دُونِنَا — مِنْ دُونِ ٱللهِ as Ibn Masʿūd.

40/42: أُمْطِرَتْ — أَمْطَرُوا as Ubai. See also the reading of Ibn Masʿūd.

48/50: جَعَلَ ٱلرِّيَاحَ — أَرْسَلَ ٱلرِّيَاحَ as Ibn Masʿūd and Ṭalḥa.

49/51: لِنُحْيِيَ — لِنُنْشِرَ as Ibn Masʿūd and Ṭālḥa.

61/62: قُصُورًا — بُرُوجًا as Ibn Masʿūd.

64/65: سُجُودًا — سُجَّدًا as Ubai, Muʿādh and Ibn Qais.

68: يَلْقَ — يَلْقَى. See also Ibn Masʿūd.

74: قُرَّاتِ أَعْيُنٍ — قُرَّةَ أَعْيُنٍ as Ibn Masʿūd.

SŪRA XXVI

4/3: فَتَظَلَّ — فَظَلَّتْ as Ubai and Ibn Masʿūd.

20/19: ٱلضَّالِّينَ — ٱلْجَاهِلِينَ as Ibn Masʿūd and Ibn ʿAbbās.

81: He read here as Ibn Masʿūd — وَإِذَا مِتُّ فَهُوَ يُحْيِينِي.

111: وَٱتَّبَعَكَ — وَأَتْبَاعُكَ as Ibn Masʿūd, Ṭalḥa and Ibn ʿAbbās.

166: مَا صَلَحَ لَكُمْ — مَا خَلَقَ لَكُمْ. See also Ibn Masʿūd.

SŪRA XXVII

16: كُلَّ شَيْءٍ — مِنْ كُلِّ شَيْءٍ. So read also by Abū ʿImrān.

18: لَيَحْطِمَنَّكُمْ — لاَ يَحْطِمَنَّكُمْ as Ubai.

22: عَلِمْتُ بِمَا لَمْ تَعْلَمْهُ — أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ as Ubai, Abū ʿImrān and Abū Mijlaz.

25: أَلاَّ يَسْجُدُوا — هَلاَّ تَسْجُدُونَ as Ubai and Ibn Masʿūd.

اَلْخَبْءَ — اَلْخَبَا as Ibn Masʿūd and ʿAlī.

30: إِنَّهُ (first occurrence) — وَإِنَّهُ as Ibn Masʿūd.

32: قَاطِعَةً — مَاضِيَةً. See Ibn Masʿūd.

36: فَلَمَّا جَاءَهُ — فَلَمَّا جَاءُوا as Ibn Masʿūd.

37: بِهَا — بِهِمْ as Ibn Masʿūd.

39: عِفْرِيتٌ — عِفْرَاتٌ. See also the reading of Ubai.

مِنَ اَلْجِنِّ آخَرُ — مِنَ اَلْجِنِّ as Ubai.

وَإِنِّي — وَإِنَّهُ as Ubai and ʿAlī.

40: أَنَا آتِيكَ — أَنَا آتِيكَ أَنْظُرُ فِي كِتَابِ رَبِّي فَآتِيكَ as ʿAlī. See also Ibn Masʿūd.

44: سَاقَيْهَا — رِجْلَيْهَا. See also the reading of Ibn Masʿūd.

49/50: تَقَاسَمُوا — تَقَسَّمُوا as ʿAlī and Ibn Masʿūd.

لَنُقْسِمَنَّ — لَتُقْسِمُنَّ. So read also by Ṭalḥa.

82/84: بِأَنَّ اَلنَّاسَ — أَنَّ اَلنَّاسَ as Ibn Masʿūd.

تُكَلِّمُهُمْ — تَسِمُهُمْ. See Ubai's reading.

91/93: هَاتِهِ اَلْبَلْدَةِ اَلَّتِي — هَذِهِ اَلْبَلْدَةِ اَلَّذِي as Ibn Masʿūd.

SŪRA XXVIII

7/6: فَإِذَا خِفْتِ عَلَيْهِ — فَإِذَا خَشِيتِ أَنْ تُسْعَ عَلَيْكِ as Ubai and Ṭalḥa.

9/8: لاَ تَقْتُلُوهُ —. He read this before قُرَّتُ عَيْنٍ as did Ibn Masʿūd.

10/9: فَارِغًا — قَزِعًا as Ubai and Ibn Masʿūd.

لَتُشْعِرُ بِهِ — لَتُبْدِي بِهِ as Ibn Masʿūd.

11/10: جُنُبٍ — جَانِبٍ as Ibn Masʿūd.

15/14: فَوَكَزَهُ — فَنَكَزَهُ. See also the readings of Ubai and Ibn Masʿūd.

22: دُونَهُمَا اَمْرَأَتَانِ تَذُودَانِ — وَوَجَدَ مِنْ دُونِهِمُ اَمْرَأَتَيْنِ تَذُودَانِ جَالِسَتَانِ (omitting وَوَجَدَ مِنْ).

28: أَيَّمَا اَلْأَجَلَيْنِ مَا — أَيَّ اَلْأَجَلَيْنِ as Ibn Masʿūd.

29: فَلَمَّا اَنْقَضَى عَنْ مُوسَى بَعْضُ اَلْأَجَلِ — فَلَمَّا قَضَى مُوسَى اَلْأَجَلَ.

32: فَذَانِكَ — فَذَانِيكَ as Ibn Masʿūd. See also Ubai's reading.

34: يُصَدِّقُونِي — يُصَدِّقُونِي. So Ubai and Zaid b. ʿAlī.

48: سَاحِرَانِ اظَّاهَرَا — سِحْرَانِ تَظَاهَرَا as Ibn Masʿūd.

55, 56: مِنَ اَلْجَاهِلِينَ مَا إِنْ يَهْدِي اَلْعُمْيُ — اَلْجَهِلِينَ إِنَّكَ لاَ تَهْدِي as Ibn Qais and Abū Mijlaz.

61: أَمَّنْ — أَمَنْ, as Ibn Masʿūd and Ṭalḥa. See also Ubai.

82: لَوْلاَ أَنْ مَنَّ اَللهُ — لَوْ لاَ مَنُّ اَللهِ. So al-Aʿmash.

SŪRA XXIX

12/11: خَطَايَاكُمْ — خَطِيَاتِكُمْ, as Ubai.

17/16: تَخْتَلِقُونَ — تَخْلُقُونَ. See also the readings of Ibn az-Zubair and ʿAlī.

20/19: اَلنَّشْأَةَ — اَلنَّشْئَةَ, the reading given by some from Abū Jaʿfar.

25/24: مَوَدَّةَ بَيْنِكُمْ — إِنَّمَا مَوَدَّةُ بَيْنِكُمْ. See also Ibn Masʿūd's reading.

45/44: مَا أُوحِيَ إِلَيْكَ — مَا أَوْحَيْنَا إِلَيْكَ.

49/48: بَلْ هُوَ — بَلْ هِيَ as Ibn Masʿūd.

55: وَيَقُولُ — وَيُقَالُ as Ubai and Ibn Masʿūd.

SŪRA XXXI

3/2: هُدًى وَ بُشْرَى — هُدًى وَ رَحْمَةً as Ibn Masʿūd.

18/17: تُصَعِّرْ — تُصَاعِرْ supporting the Kūfan reading.

27/26: يَمُدُّهُ — يَمُدُّهُ مِنْ بَعْدِهِ omitting مِنْ بَعْدِهِ. See also the readings of Ubai and Ibn Masʿūd.

31/30: بِنِعْمَتِ — بِنِعْمَاتِ. So read by Ibn Abī ʿAbla and al-Aʿmash.

32/31: كَالظُّلَلِ — كَالظِّلَالِ, as Ubai, al-Jaḥdarī and Ibn Qais.

SŪRA XXXII

19: جَنَّتُ — جَنَّةُ, as Ibn Masʿūd.

24: لَمَّا — بِمَا, as Ibn Masʿūd and al-Aʿmash.

SŪRA XXXIII

1: اتَّقِ — تقِ, as Ibn Masʿūd and Abū Rajāʾ.

6: وَأَزْوَاجُهُ أُمَّهَاتُهُمْ — وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَهُوَ أَبٌ لَهُمْ. See also Ubai and Ibn Masʿūd.

20: بَادُونَ — بُدًّى, as Ibn Masʿūd and Ṭalḥa.

22: زَادَهُمْ — زَادُوهُمْ, as Ubai and Ibn Masʿūd.

26: ظَهَرُوهُمْ — آزَرُوهُمْ. See also Ibn Masʿūd's reading.

33: وَقَرْنَ — وَأَقْرَرْنَ, as Ubai and Abū Nahīk.

37: مُبْدِيهِ — مُظْهِرُهُ. So read by Ibn Abī ʿAbla.

39: الَّذِينَ يُبَلِّغُونَ — إِنَّ الَّذِينَ بَلَّغُوا. See also Ibn Masʿūd.

40: وَلَكِنْ رَسُولَ اللهِ وَخَاتَمَ — وَلَكِنْ نَبِيًّا خَتَمَ, as Ibn Masʿūd.

50/49: وَاللَّتِي هَاجَرْنَ — وَالَّتِي هَاجَرْنَ, as Ibn Masʿūd.

إِذْ وَهَبَتْ — إِنْ وَهَبَتْ, as Ubai.

51: يَرْضَيْنَ كُلُّهُنَّ بِمَا ءَاتَيْتَهُنَّ — يَرْضَيْنَ بِمَا ءَاتَيْتَهُنَّ كُلُّهُنَّ, as Ibn Masʿūd and Ibn Qais.

56: صَلُّوا عَلَيْهِ — صَلُّوا عَلَيْهِ كَمَا صَلَّى اللهُ عَلَيْهِ, as Ṭalḥa. See also Ibn Masʿūd's reading.

69: عِنْدَ اللهِ — عَبْدًا لِلهِ, as Ibn Masʿūd and al-Aʿmash.

SŪRA XXXIV

1: وَلَهُ الْحَمْدُ فِي الْآخِرَةِ — وَلَهُ الدُّنْيَا وَالْآخِرَةُ, as Ṭalḥa, omitting الحمد فى. See Ubai.

3: عَلَّامِ الْغُيُوبِ — عَلِمِ الْغَيْبِ, as Ubai and Muʿādh.

12/11: غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا — غَدْوَتُهَا شَهْرٌ وَرَوْحَتُهَا, as Ubai and Abū 'l-Mutawakkil.

14/13: تَبَيَّنَتِ الْجِنُّ — تَبَيَّنَتِ الْإِنْسُ الْجِنَّ. See the readings of Ubai and Ibn Masʿūd.

مَا لَبِثُوا حَوْلًا — مَا لَبِثُوا, as Ṭalḥa.

17/16: نُجَازِي إِلَّا الْكَفُورَ — يُجْزَى إِلَّا الْكَفُورُ. So read by Ibn as-Samaifaʿ.

19/18: رَبَّنَا بَعِدَ — بُوعِدَ. So Abū ʿImrān. See also Ubai's reading.

37/36: الْغُرُفَاتِ — الْغُرْفَةِ with Ibn Masʿūd, supporting the Kūfan reading.

SŪRA XXXV

2: مُرْسِلٌ لَهَا — مُرْسِلَ لَهُ, as Ubai and ʿAbū ʿImrān.

8/9: أَفَمَنْ — أَمَنْ. So read also by Ṭalḥa and Abū ʿImrān.

12/13: شَرَابُهُ — شُرْبُهُ, as Ubai, Abū Rajāʾ and Ibn Qais.

27/25: مُخْتَلِفَةً — مُخْتَلِفَةٌ, as Ubai and Ibn Masʿūd.

35/32: الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ — الَّذِي وَرَّثَنَا الْأَرْضَ مِنْ فَضْلِهِ. So Ṭalḥa.

37/34: يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ — يَذَّكَّرُ فِيهِ مَنِ ادَّكَرَ, as Ubai.

SŪRA XXXVI

8/7: فِي أَعْنَاقِهِمْ — فِي أَيْمَانِهِمْ, as Ibn Masʿūd and Ibn ʿAbbās.

29/28: صَيْحَةً — زقية, as Ubai. Likewise in verses 49 and 53.

31/30: مَنْ أَهْلَكْنَا — كَمْ أَهْلَكْنَا, as Ibn Mas'ūd.
مِنَ ٱلْأُمَمِ ٱلسَّابِقَةِ — مِنَ ٱلْقُرُونِ.
31: لاَ يَرْجِعُونَ أَفَلاَ تَعْقِلُونَ — لاَ يَرْجِعُونَ, as Ubai.
36: وَمِمَّا لاَ يَأْكُلُونَ — وَمِمَّا لاَ يَعْلَمُونَ, as Ubai.
38: لِمُسْتَقَرٍّ — لاَ مُسْتَقَرَّ, as Ibn Mas'ūd. See also Ubai's reading.
55: فَٰكِهُونَ — فَاكِهِينَ, as Ibn Mas'ūd and Ṭalḥa.
58: سَلَٰمٌ — سَلَامًا, as Ibn Mas'ūd and Ubai.
65: وَتُكَلِّمُنَا — وَلِتُكَلِّمَنَا, as Ibn Mas'ūd and Ṭalḥa. See also Ubai.

SŪRA XXXVII

10: خَطِفَ ٱلْخَطْفَةَ — وَثَبَ ٱلْوَثْبَةَ. So read by Abū Mijlaz.
11: خَلَقْنَا — عَدَدْنَا, as Ibn Mas'ūd.
19: رَقْيَةٌ — زَجْرَةٌ.
37/36: وَصَدَّقَ ٱلْمُرْسَلُونَ — وَصَدَّقَ ٱلْمُرْسَلِينَ, as Ibn Mas'ūd.
46/45: بَيْضَاءَ — صَفْرَاءَ as Ibn Mas'ūd.
57/55: نِعْمَةٌ — رَحْمَةٌ as Ubai and Abū 'l-Mutawakkil.
64/62: شَجَرَةٌ تَخْرُجُ — شَجَرَةٌ نَابِتَةٌ as Ibn Mas'ūd.
93/91: ضَرْبًا — صَفْقًا, as Ibn Mas'ūd and al-Ḥasan.
102/100: ٱلسَّعْيَ وَأَسَرَّ فِي نَفْسِهِ حَزَنًا — ٱلسَّعْيَ.
102: مَا تُؤْمَرُ — مَا أُمِرْتَ بِهِ. See Ibn Mas'ūd's reading here.
123: إِلْيَاسَ — إِدْرِيسَ as Ibn Mas'ūd and al-A'mash.
125: بَعْلًا — بَعْلَاءَ.
134: He read the verse وَوَقَيْنَاهُ وَأَهْلَهُ كُلَّهُمْ إِلَّا عَجُوزًا as did Ṭalḥa.
164: إِلَّا لَهُ — لَهَا لَهُ. See Ibn Mas'ūd's reading.
171: لِعِبَادِنَا — عَلَى عِبَادِنَا as was given from Ibn Mas'ūd.
177: فَسَاءَ — فَبِئْسَ as Ibn Mas'ūd.

180: He added the words — وَقَدْ آذَنْتُكُمْ بِأَذَانَتِ ٱلْمُرْسَلِينَ لَتَسْئَلُنَّ عَنْ هٰذَا ٱلنَّبَإِ ٱلْعَظِيمِ. Some said it was Ibn Mas'ūd's reading and that of Ṭalḥa.

SŪRA XXXVIII

6/5: يَمْشُونَ أَنِ ٱصْبِرُوا — أَنِ ٱمْشُوا وَٱصْبِرُوا as Ibn Mas'ūd.
8/7: أَمْ أُنْزِلَ — أَءُنْزِلَ as Ibn Mas'ūd and Abū Mijlaz.
14/13: إِنْ كُلُّهُمْ لَمَّا — إِنْ كُلٌّ إِلَّا as Ibn Mas'ūd and Abū 'Imrān.
23/22: تِسْعُونَ نَعْجَةً أُنْثَى — تِسْعُونَ نَعْجَةً. See Ibn Mas'ūd.
29/28: لِيَتَدَبَّرُوا — لِيَدَّبَّرُوا as 'Alī and an-Nakha'ī.
39/38: هٰذَا عَطَاؤُنَا فَامْنُنْ — هٰذَا فَامْنُنْ عَطَاؤُنَا. So read by Abū 'Imrān and Abū Mijlaz. See also Ibn Mas'ūd's reading.
46: بِخَالِصَةٍ — بِخَالِصَتِهِمْ. So read by al-A'mash and Ṭalḥa.
57: هٰذَا فَذُوقُوهُ فَهُوَ لَكُمْ حَمِيمٌ — هٰذَا فَلْيَذُوقُوهُ حَمِيمٌ as Ibn Mas'ūd.

SŪRA XXXIX

3/4: قَالُوا مَا نَعْبُدُهُمْ — مَا نَعْبُدُهُمْ as Ibn Mas'ūd. See also Ubai's reading.
3/5: كَذَّابٌ — كَذِبٌ as Ibn Mas'ūd and al-A'mash. See also Ubai.
9/12: يَحْذَرُ عِقَابَ ٱلْآخِرَةِ — يَحْذَرُ ٱلْآخِرَةَ. So read by Abū Mijlaz.
29/30: وَرَجُلًا سَالِمًا — وَرَجُلٌ سَالِمٌ. So read also by Abū 'Imrān.
33/34: وَٱلَّذِينَ جَاءُوا — وَٱلَّذِي جَاءَ. See Ibn Mas'ūd and Ubai.
36/37: يُكَافِي عِبَادَهُ — بِكَافٍ عَبْدَهُ as Ibn Mas'ūd. See Ubai's reading.
42/43: ٱلَّذِي قَضَى — ٱلَّتِي قَضَى as Ubai.
وَيُرْسِلُ ٱلْأُخْرَى — وَيُرْسِلُ ٱلَّتِي لَمْ يَقْضِ عَلَيْهَا. See Ubai's reading.
53/54: إِنَّهُ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا لِمَنْ يَشَاءُ — إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا. See also Ubai.
60: He read here as Ubai — قَدْ جَاءَهُ آيَاتُنَا فَكَذَّبَ بِهَا وَٱسْتَكْبَرَ وَكَانَ.

SŪRA XL

5: بِرَسُولِهِمْ — بِرَسُولِهَا as Ibn Masʿūd.

16: عَلَى ٱللهِ — عَلَيْهِ as Ubai and Ibn Masʿūd.

35/37: قَلْبِ كُلِّ — كُلِّ قَلْبٍ as Ibn Masʿūd.

SŪRA XLI

6/5: قَالَ إِنَّمَا — قُلْ إِنَّمَا. So read by al-Aʿmash and Ibn Waththāb.

10/9: وَقَسَمَ — وَقَدَّرَ as Ibn Masʿūd.

21/20: شَهِدْتُمْ — شَهِدْتُنَّ as Ubai and Zaid b. ʿAlī.

22/21: ظَنَنْتُمْ — زَعَمْتُمْ as Ibn Masʿūd and Ibn Qais.

28: ٱلنَّارُ دَارُ ٱلْخُلْدِ — ٱلنَّارُ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ as Ibn Masʿūd.

30: أَلَّا تَخَافُوا — لَا تَخَافُوا as Ibn Masʿūd.

35: وَمَا يُلَقَّاهَا — وَلَا يُلَاقَاهَا. See Ibn Masʿūd's reading.

49: دُعَاءِ ٱلْخَيْرِ — دُعَاءِ بِٱلْخَيْرِ as Ibn Masʿūd.

53: سَنُرِيهِمْ — وَلَنُرِيَنَّهُمْ. So read also by Ṭalḥa.

SŪRA XLII

2/1: عسق — سق as Ibn Masʿūd and Ibn ʿAbbās.

37/35: كَبَائِرَ — كَبِيرَ supporting the Kūfan reading. Likewise in LII, 32/33.

52: لَتَهْدِي — لَتَدْعُوا as Ibn Masʿūd and Ubai.

SŪRA XLIII

18/17: يُنَشَّؤُا — لَا يُنَشَّؤُا إِلَّا as Ibn Masʿūd.

19/18: شَهَادَاتُهُمْ — شَهَادَتُهُمْ.

32/31: مَعِيشَتَهُمْ — مَعَايِشَهُمْ as Ibn Masʿūd and Ibn ʿAbbās.

33/32: مَعَارِجَ — مَعَارِيجَ as Ibn Masʿūd.

53: أَسَاوِرَةٌ — أَسْوِرَةٌ as Ubai and Ibn Masʿūd.

75: وَهُمْ فِيهَا — وَهُمْ فِيهِ, as Ibn Masʿūd and Ibn Qais.

76: وَمَا ظَلَمُونَا — وَمَا ظَلَمَتْهُمْ. So read by Abū Ḥaṣīn and Abū ʿImrān.

77: يَا مَالِ — يَا مَالِكُ as Ibn Masʿūd.

85: تُحْشَرُونَ — تُرْجَعُونَ. Also read thus by Ṭalḥa.

SŪRA XLIV

30/29: مِنْ عَذَابِ — مِنَ ٱلْعَذَابِ as Ibn Masʿūd.

48: وَصُبُّوا — ثُمَّ صُبُّوا. So read also by Abū 'l-Mutawakkil.

54: زَوَّجْنَاهُمْ — أَمْدَدْنَاهُمْ as Ibn Masʿūd.

بِعِيسٍ — بِحُورٍ also as Ibn Masʿūd.

SŪRA XLV

6/5: يُؤْمِنُونَ — تُوقِنُونَ. So read by Ṭalḥa and Abū Mijlaz.

24/23: إِلَّا دَهْرٌ يَمُرُّ — إِلَّا ٱلدَّهْرُ as Ubai and Muʿādh.

SŪRA XLVI

4/3: أَرَءَيْتُمْ مَا — أَرَءَيْتُكُمْ مَنْ as Ibn Masʿūd.

5/4: مِنْ غَيْرِ ٱللهِ — مِنْ دُونِ ٱللهِ as Ubai and Muʿādh.

15/14: إِذَا ٱسْتَوَى وَبَلَغَ — إِذَا بَلَغَ as Ubai and Ibn Masʿūd.

21/20: مِنْ بَعْدِهِ — مِنْ خَلْفِهِ as Ibn Masʿūd.

24/23: قُلْ بَلْ مَا — بَلْ هُوَ مَا. See the readings of Ubai and Ibn Masʿūd.

33/32: قَادِرٌ — بِقَدِرٍ as Ibn Masʿūd and Muʿādh.

SŪRA XLVII

11/12: وَلِيُّ — مَوْلَى as Ibn Masʿūd.

14/15: أَمَنْ — أَفَمَنْ. So read by Ṭalḥa also.

17/19: ءاتَاهُمْ — أَنْطَاهُمْ as Ibn Masʿūd and al-Aʿmash.

20/22: فَإِذَا أُنْزِلَتْ — فَإِذَا نَزَّلَتْ. So read by Abū Mijlaz.

مُحْدَثَةٌ — مُحْكَمَةٌ as Ibn Masʿūd.

SŪRA XLVIII

9: تُسَبِّحُوهُ — يُسَبِّحُوا ٱللَّهَ as Ibn Masʿūd and Ubai.

10: عَهَدَ — عَهِدَ. So read also by Ibn Qais.

فَسَوْفَ يُؤْتِيهِ ٱللَّهُ — فَسَيُؤْتِيهِ.

16: فَإِنْ تُطِيعُوا ٱللَّهَ وَرَسُولَهُ وَتُصَدِّقُوا بِمَا جَاءَكُمْ بِهِ وَتُنْفِقُوا — فَإِنْ تُطِيعُوا as Ubai. See also Ibn Masʿūd's reading.

26: أَهْلَهَا وَأَحَقَّ بِهَا — أَحَقَّ بِهَا وَأَهْلَهَا as Ibn Masʿūd.

27: ءامِنِينَ — He omitted the word.

تَخَافُونَ — تَخَافُوا as Ibn Masʿūd.

29: آثَارِ — أَثَرِ as Ibn Masʿūd and Saʿīd b. Jubair.

SŪRA XLIX

2: أَصْوَاتَكُمْ — بِأَصْوَاتِكُمْ as Ibn Masʿūd.

بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ — بِٱلْقَوْلِ فَتَحْبَطَ omitting the rest, as did Abū Mijlaz. See the readings of Ubai and Ibn Masʿūd.

4: أَكْثَرُهُمْ — أَكْثَرُهُمْ بَنُو تَمِيمٍ. See also Ubai.

9: فَاءَتْ فَأَصْلِحُوا — فَاءُوا فَخُذُوا as Ibn Masʿūd.

10: أَخَوَيْكُمْ — أَخَوَاتِكُمْ as Ibn Masʿūd.

تُرْحَمُونَ — تَرْشُدُونَ. So read also by Ṭalḥa.

11: عَسَى — عَسَوْا as Ubai and Ibn Masʿūd.

عَسَى أَنْ يَكُنَّ — عَسَيْنَ أَنْ يَكُنَّ as Ibn Masʿūd.

12: تَجَسَّسُوا — تَتَنَابَزُوا. So read by Ṭalḥa and Muʿādh.

يَغْتَبْ — تَغْتَابُوا. So read also by al-Aʿmash.

17: إِسْلَامَهُمْ — أَنْ أَسْلَمُوا as Ibn Masʿūd.

إِذْ هَدَيْكُمْ — أَنْ هَدَيْكُمْ as Ibn Masʿūd.

SŪRA L

19/18: ٱلْحَقِّ بِٱلْمَوْتِ — ٱلْمَوْتِ بِٱلْحَقِّ as Ibn Masʿūd.

SŪRA LI

16: ءاخِذِينَ — آخِذُونَ as Ubai and Ibn Abī ʿAbla.

22: رِزْقُكُمْ — رَازِقُكُمْ as Ibn Masʿūd and Ubai.

46: وَقَوْمَ — وَفِي قَوْمِ as Ibn Masʿūd.

SŪRA LII

20: بِعِيسٍ — بِحُورٍ as Ibn Masʿūd.

45: يُلَاقُوا — يُلْقَوْا. So read by Ibn Abī ʿAbla and others.

SŪRA LIII

9: قَابَ قَوْسَيْنِ — قَادَ قَوْسَيْنِ as Zaid b. ʿAlī.

23: وَلَقَدْ جَاءَكُمْ مِنْ رَبِّكُمْ — وَلَقَدْ جَاءَهُمْ. So read by Ṭalḥa also.

50/51: عَادَ ٱلْأُولَى — عَادًا ٱلْأُولَى as Ubai and Ibn Masʿūd.

58: لَهَا مِنْ دُونِ ٱللَّهِ — لَهَا مِمَّا يَدْعُونَ مِنْ دُونِ ٱللَّهِ. See Ṭalḥa's reading.

SŪRA LIV

7: خَاشِعَةً — خُشَّعًا. See also the readings of Ubai and Ibn Masʿūd.

12: ٱلْمَاءُ — ٱلْمَايَانِ as al-Ḥasan and Abū 'l-ʿĀliya. See Ubai.

20: أَعْجَازُ — عُجُزُ. See the readings of Ibn Masʿūd and Ubai.

35: لِمَنْ شَكَرَ لِي — مَنْ شَكَرَ as read by Ṭalḥa, after which he added a verse وَلَقَدْ وَفَّيْنَا أَهْلَهُ كُلَّهُمْ إِلَيْهِ إِلاَّ عَجُوزًا فِي الْغَدْرِ as did Ṭalḥa also.

48: إِلَى النَّارِ — فِي النَّارِ as Ibn Masʿūd.

SŪRA LV

7/6: وَخَفَضَ — وَوَضَعَ as Ibn Masʿūd.

8/7: أَلاَّ — لاَ as Ibn Masʿūd and Ibn Abī ʿAbla.

9/8: الْوَزْنَ — اللِّسَانَ which was given by some from Ibn Masʿūd.

27: ذُو — ذِي as Ubai and Ibn Masʿūd.

35: شَوَاظٌ مِنْ نَارٍ وَنُحَاسًا — شَوَاظٌ مِنْ نَارٍ وَ نُحَاسٌ as Zaid b. ʿAlī.

43, 44: He read here كُنْتُمْ بِهَا تُكَذِّبَانِ تَصْلَيَانِهَا لاَ تَمُوتَانِ فِيهَا وَلاَ تَحْيَيَانِ يَطُوفَانِ بَيْنَهُمَا. It was the reading also of Ṭalḥa. See Ibn Masʿūd.

60: إِلاَّ الْإِحْسَانُ — إِلاَّ الْحِسَانُ. So read by Abū Ḥaṣīn.

SŪRA LVI

10: He read here the Shīʿa reading given from Ibn Masʿūd and Ubai — وَالسَّابِقُونَ بِالْإِيمَانِ بِالنَّبِيِّ (عَلَيْهِ السلام) فَهُمْ عَلِيٌّ وَذُرِّيَّتُهُ الَّذِينَ اصْطَفَاهُمُ اللهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ الْمَوَالِيَ عَلَى غَيْرِهِمْ أُولَئِكَ هُمُ الْفَائِزُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوسَ هُمْ فِيهَا خَالِدُونَ.

12: جَنَّةِ — جَنَّتِ as Ubai and Ṭalḥa.

50: Between this and v 51 he added كَلاَّ إِنْ نَحْنُ إِلاَّ مُكَذِّبُونَ as did Ṭalḥa.

52: مِنْ شَجَرٍ — مِنْ شَجَرَةٍ as Ibn Masʿūd and Abū Mijlaz.

SŪRA LVII

10: قَبْلَ — مِنْ قَبْلِ as Ibn Masʿūd and Zaid b. ʿAlī.

13: مِنْ تِلْقَاءِهِ — مِنْ قِبَلِهِ as Ibn Masʿūd and Abū Mijlaz.

16/15: مَا أَنْزَلَ — مَا نَزَلَ as Ibn Masʿūd and al-Aʿmash.

23: أُوتِيتُمْ — ءَاتَاكُمْ as Ibn Masʿūd and Ubai.

24: هُوَ الْغَنِيُّ — He omitted هُوَ as did the Meccan and Syrian Codices.

SŪRA LVIII

1: قَدْ يَسْمَعُ اللهُ أَقْوَالَ الَّتِي تُحَاوِرُكَ — قَدْ سَمِعَ اللهُ قَوْلَ الَّتِي تُجَادِلُكَ. So Abū Mijlaz. See also the reading of Ibn Masʿūd.

2: يَتَظَاهَرُونَ — يُظَهِّرُونَ. So read by Ibn Qais. See also Ubai's reading.

بِأُمَّهَاتِهِمْ — أُمَّهَاتِهِمْ. It was the reading of Ibn Masʿūd and Abū Mijlaz.

7/8: إِلاَّ اللهُ رَابِعُهُمْ وَلاَ أَرْبَعَةٌ — إِلاَّ هُوَ رَابِعُهُمْ وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ إِلاَّ اللهُ خَامِسُهُمْ وَلاَ خَمْسَةٌ إِلاَّ اللهُ سَادِسُهُمْ. See also the reading of Ibn Masʿūd.

8/9: وَيَتَنَاجَوْنَ — وَيَنْتَجُونَ. See the readings of Ubai and Ibn Masʿūd.

22: عَشِيرَاتِهِمْ — عَشِيرَتَهُمْ. So read by Abū ʿImrān and Ibn Qais.

SŪRA LIX

5: قَائِمَةً — قُوَّمًا as Ibn Masʿūd and Zaid b. ʿAlī.

عَلَى أُصُولِهِ إِلاَّ بِإِذْنِ اللهِ — عَلَى أُصُولِهَا فَبِإِذْنِ اللهِ. So read by Abū Mijlaz.

7: كَيْ لاَ — لِئَلاَّ as Ibn Masʿūd and Ṭalḥa.

9: وَيُضِيقُونَ — وَيُؤْثِرُونَ. So read by Ṭalḥa and Abū Mijlaz.

10: غَلاً — غَمْزًا see Ibn Masʿūd and Ubai.

SŪRA LX

10: لَا يَحْلِلْنَ لَهُمْ — لَا هُنَّ حِلٌّ لَهُمْ.

11: وَإِنْ فَاتَكُمْ شَيْءٌ — وَإِنْ فَاتَكُمْ أَحَدٌ as Ibn Masʿūd.

SŪRA LXI

14: He read the end of this verse: — فَنَصَرْنَا ٱلَّذِينَ آمَنُوا بِقِتَالِهِمْ عَلَى عَدُوِّهِمْ — نَبِيِّهِمْ مَعَ ٱبْنِ عَمٍّ. A Shīʿa reading.

SŪRA LXII

5: ٱلْحِمَارِ — حِمَارٍ as Ibn Masʿūd.

8: فَإِنَّهُ — He omitted the word, as did Ibn Masʿūd.

11: لَهْوًا أَوْ تِجَارَةً — تِجَارَةً أَوْ لَهْوًا as Ibn Masʿūd.

إِلَيْهَا — إِلَيْهِمَا as Ibn Masʿūd.

SŪRA LXIII

10: فَأَتَصَدَّقَ — فَأَصَّدَّقَ as Ubai and Ibn Masʿūd.

وَأَكُونَ — وَأَكُنْ as Ubai and Ibn Masʿūd.

SŪRA LXIV

11: يَهْدِ قَلْبَهُ — يَهْدَا قَلْبُهُ. So read also by Abū's-Sammāl.

SŪRA LXV

1: لِقُبُلِ عِدَّتِهِنَّ — لِعِدَّتِهِنَّ as Ubai.

إِلَّا أَنْ يَفْحُشْنَ — إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ as Ubai and Ṭalḥa.

See Ibn Masʿūd's reading here.

2: أَجَلَهُنَّ — أَجَالَهُنَّ. So Ṭalḥa.

7: قُدِرَ عَلَيْهِ رِزْقُهُ — قَدَّرَ عَلَيْهِ رِزْقَهُ which was given by some from Ubai.

SŪRA LXVI

3: عَرَّفَ بَعْضَهُ — عَرَّافَ بَعْضِهِ as Ibn Masʿūd and Ubai.

SŪRA LXVIII

19: طَيْفٌ — طَائِفٌ as Ibn Masʿūd.

24: أَنْ لَا — لَا as Ibn Masʿūd.

32: سَيُبْدِلَنَا — أَنْ يُبْدِلَنَا as was also read by Ṭalḥa.

SŪRA LXIX

9: مَنْ قَبْلَهُ — مَنْ بَعْدَهُ. See also Ubai and Ibn Masʿūd here.

11: طَغَا — طَغَى as Zaid b. ʿAlī.

44: عَلَيْنَا — عَلَيْكَ.

SŪRA LXX

17: مَنْ أَعْرَضَ عَنْ ذِكْرِ رَبِّهِ وَتَوَلَّى — مَنْ أَدْبَرَ وَتَوَلَّى. See also Ibn Masʿūd's reading.

40: ٱلْمَشْرِقِ وَٱلْمَغْرِبِ — ٱلْمَشَارِقِ وَٱلْمَغَارِبِ as Ubai.

SŪRA LXXI

1: أَنْذِرْ — أَنْ أَنْذِرْ as Ibn Masʿūd and Ibn Abī ʿAbla.

15/14: طِبَاقًا — طِبَاقٍ as Ibn Masʿūd and Abū Ḥaṣīn.

23: يَغُوثَ وَيَعُوقَ — يَغُوثًا وَيَعُوقًا. So read by al-Aʿmash also.

25: خَطَايَاهُمْ — خَطِيئَاتِهِمْ.

28/29: وَلِوَالِدَيَّ — وَلِوَالِدَيَّ, as Ibn Masʿūd and Zaid b. ʿAlī.

SŪRA LXXII

1: وُحِيَ — أُوحِيَ as Ibn Masʿūd, Muʿādh and others.

He also omitted the قُلْ before the وُحِيَ.

2: يَدْعُو — يَهْدِي. So read also by Ṭalḥa.

13: فَلَا يَخَافُ — فَلَا يَخَفْ as Ibn Masʿūd.

23/24: رِسَالَتِهِ — رِسَالَاتِهِ (sing.). So al-Aʿmash.

28: أَحَاطَ — أُحِيطَ as Ubai and Ibn Abī ʿAblā.

SŪRA LXXIII

9: ٱلْمَشْرِقِ وَٱلْمَغَارِبِ — ٱلْمَشَارِقِ وَٱلْمَغَارِبِ as Ubai, Ibn ᶜAbbās and Zaid b. ᶜAlī.

SŪRA LXXIV

6: أَنْ تَسْتَكْثِرَ — تَسْتَكْثِرُ as Ibn Masᶜūd and Ubai.

SŪRA LXXV

9: بَيْنَ ٱلشَّمْسِ وَٱلْقَمَرِ — ٱلشَّمْسُ وَٱلْقَمَرُ as Ibn Masᶜūd and Ibn Abī ᶜAbla.

SŪRA LXXVI

14: وَدَانِيَةً — وَدَانِيًا, as Ibn Masᶜūd. See also Ubai's reading.

30: مَا شَاءَ — أَنْ يَشَاءَ. See also Ibn Masᶜūd.

31: وَٱلْكَافِرِينَ — وَٱلظَّٰلِمِينَ as Ubai. See also Ibn Masᶜūd.

SŪRA LXXVII

6: وَ — أَوْ. So read by Qatāda also.

9: فُشِطَتْ — فُرِجَتْ.

41: فِى ظَلَلٍ — فِى ظِلَٰلٍ. So read by Ṭalḥa and al-Aᶜmash.

SŪRA LXXVIII

6: مِهَادًا — مَهْدًا as Ubai and Mujāhid.

14: ٱلْمُعْصِرَاتِ — بِٱلْمُعْصِرَاتِ as was given by some authorities from Ubai.

35: لَا تَسْمَعُ — لَا يَسْمَعُونَ. So read by Ṭalḥa also.

SŪRA LXXIX

13: زَجْرَةٌ — رُفْيَةٌ as in XXXVII, 19. So read by Ubai also.

36: يَرَى — رَأَى as Ibn Masᶜūd.

SŪRA LXXXV

15: ذُو — ذِى. So read by Muᶜādh and many others.

SŪRA LXXXVI

6: دَافِقٍ — مَدْفُوقٍ as Ubai and Ibn Qais.

SŪRA LXXXVIII

16: مَبْثُوثَةٌ — مَبْثُوثَةٌ مُتَّكِئِينَ فِيهَا نَاعِمِينَ. So Ṭalḥa. See Saᶜīd b. Jubair.

SŪRA LXXXIX

29: فَٱدْخُلِى — فَلِجِّى as Ubai, Ibn Qais and Abū ᶜImrān.

SŪRA XC

11, 12: He had here the strange confusion ملقبة حاملعقبة وَمَا أَدْرَاكَ حاملعقبة, which is also given from Abū 'l-Mutawakkil and Abū ᶜImrān.

SŪRA XCI

14: فَدَمْدَمَ — فَدَهْدَمَ. So read by Saᶜīd b. Jubair.

SŪRA XCII

14: تَلَظَّى — تَتَلَظَّى, as Ibn Masᶜūd and Ṭalḥa.

SŪRA XCIII

8: عَائِلًا — عَدِيمًا as Ibn Masᶜūd and Abū Ḥaṣīn. See also Ubai.

9: تَقْهَرْ — تَكْهَرْ as Ibn Masᶜūd and Nakhaᶜī.

SŪRA XCIV

2: وَوَضَعْنَا — وَحَطَطْنَا as Ubai. See also Ibn Masᶜūd's reading.

وِزْرَكَ — وِقْرَكَ as Ibn Masᶜūd and Abū Mijlaz.

SŪRA XCV

2: سِينِينَ — سِيناءَ as Ibn Masʿūd and Ṭalḥa.

5: سَٰفِلِينَ — ٱلسَّٰفِلِينَ as Ubai and Ibn Masʿūd.

SŪRA XCVI

15: لَنَسْفَعًا — لَأَسْفَعَنَّ. See also Ibn Masʿūd.

17: نَادِيَهُ — إِلَىٰ نَادِيهِ as Ibn Masʿūd.

SŪRA XCVIII

1: He read مَا كَانَ ٱلْمُشْرِكُونَ وَأَهْلُ ٱلْكِتَابِ مُشْرِكِينَ as was given by some from Ubai. See also Ibn Masʿūd's reading.

5/4: إِلَّا لِيَعْبُدُوا — إِلَّا أَن يَعْبُدُوا. See also Ibn Masʿūd.

SŪRA XCIX

4: تُحَدِّثُ — يُنْبِىءُ. See also Ibn Masʿūd and Saʿīd b. Jubair.

SŪRA C

9: إِذَا بُحِثَ مَا فِى ٱلْقُبُورِ — إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ. See also Ubai's reading.

11: إِنَّهُ بِهِمْ يَوْمَئِذٍ خَبِيرٌ — إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ as Abū Mijlaz.

SŪRA CI

5/4: كَٱلْعِهْنِ — كَٱلصُّوفِ as Ibn Masʿūd.

SŪRA CII

1: His reading was — وَٱلْعَصْرِ * وَنَوَائِبِ ٱلدَّهْرِ * إِنَّ ٱلْإِنْسَانَ لَفِى خُسْرٍ * وَإِنَّهُ فِيهِ إِلَىٰ آخِرِ ٱلدَّهْرِ * إِعْصَارًا أَعْصَرًا بَعْدَ عَصْرٍ * وَدَهْرًا بَعْدَ دَهْرٍ * إِلَّا ٱلَّذِينَ آمَنُوا وَعَمِلُوا ٱلصَّالِحَاتِ وَٱئْتَمَرُوا بِٱلتَّقْوَىٰ وَٱئْتَمَرُوا بِٱلصَّبْرِ.

SŪRA CIV

1: لِلْهُمَزَةِ ٱللُّمَزَةِ — لِكُلِّ هُمَزَةٍ لُمَزَةٍ as Ibn Masʿūd and al-Aʿmash.

9: بِعَمَدٍ — فِى عَمَدٍ as Ibn Masʿūd, Ṭalḥa and al-Aʿmash.

SŪRA CVI

1: لِيَٱلَافِ قُرَيْشٍ — لِإِيلَٰفِ قُرَيْشٍ.

2: إِلْفِهِمْ — إِلَٰفِهِمْ.

SŪRA CVII

1: أَرَأَيْتَكَ — أَرَءَيْتَ as Ubai and Ibn Masʿūd.

3: يَحُضُّ — يُحَاضُّونَ (?).

SŪRA CIX

1: قُلْ لِلْكَافِرِينَ — قُلْ يَاأَيُّهَا ٱلْكَافِرُونَ as Ubai, though some said he read as Ibn Masʿūd لِلَّذِينَ كَفَرُوا, without the قُلْ.

6: دِينِ — دِينِى supporting the reading of Yaʿqūb.

SŪRA CXI

1: وَقَدْ تَبَّ — وَتَبَّ as Ubai and Ibn Masʿūd.

SŪRA CXII

1: هُوَ ٱللَّهُ ٱلْوَاحِدُ — قُلْ هُوَ ٱللَّهُ أَحَدٌ as Ibn Masʿūd, without the قُلْ.

CODEX OF AL-AʿMASH † 148

A secondary Codex representing the Kūfan tradition as to text and clearly based on the Codex of Ibn Masʿūd, though mixed with other elements derived from a variety of sources.

Sulaimān b. Mihrān al-Aʿmash was famous among the Kūfan Readers and won a place among the Fourteen [1]). He is quoted as an authority for Ibn Masʿūd, Anas and Mujāhid, and was a pupil of an-Nakhaʿī († 95), Zirr b. Ḥubaish († 82), and Abū 'l-ʿĀliya († 96) all of whom were noted for their uncanonical readings. He was known to follow the readings of Ibn Masʿūd [2]) but was independent in his *ikhtiyār*. That he had a Codex of his own is known to us only from its being listed in Ibn Abī Dāwūd, p. 91.

1) *Nashr* I, 8 places him in the second group of Kūfan Readers. For his connections see Ibn al-Jazarī, *Ṭabaqāt* I, 315.

2) Ibn al-Jazarī, *Ṭabaqāt* I, 262.

SŪRA I

6/5: اَلصِّرَاطِ — اَلزِّرَاطِ and so throughout the Qurʾān.

SŪRA II

36/34: فَوَسْوَسَ لَهُمَا — فَأَزَلَّهُمَا as Ibn Masʿūd.

40/38: إِسْرَائِيلَ — إِسْرَايِيلَ and so throughout the Qurʾān.

نِعْمَتِيَ — نِعْمَةِ. So read by Ibn Muḥaiṣin.

58/55: يَغْفِرْ لَكُمْ اَلْخَطِيئَةَ — نَغْفِرْ لَكُمْ خَطَايَاكُمْ.

61/58: مِصْرًا — مِصْرَ as Ibn Masʿūd and Ubai.

70/65: تَشَابَهَ — مُتَشَابِهَةٌ or some said he read مُتَشَابِهٌ as Ibn Masʿūd.

74/69: يَشَّقَّقُ — يَتَشَقَّقُ.

75/70: كَلَامَ — كَلِمَ as Abū Ḥaṣīn.

83/77: ثُمَّ تَوَلَّوْا — ثُمَّ تَوَلَّيْتُمْ as Ibn Masʿūd.

85/79: وَإِنْ يُؤْخَذُوا تَفْدُوهُمْ — وَإِنْ يَأْتُوكُمْ أُسَارَى تُفَدُّوهُمْ as Ibn Masʿūd.

97:98/91:92: جِبْرِيلَ and مِيكَالَ — جِبْرِيِيلَ and مِيكَايِيلَ (but others said مِيكَيِيلَ).

102/96: بِضَارِّينَ بِهِ — بِضَارِّي as al-Ḥasan, with omissisn of the بِهِ. See Ibn Masʿūd.

105/99: وَلَا اَلْمُشْرِكُونَ — وَلَا اَلْمُشْرِكِينَ as Ibn Masʿūd and Abū 'l-ʿĀlīya.

196/100: مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا — مَا نُنْسِكَ مِنْ آيَةٍ أَوْ نَنْسَخْهَا نَجِئْ بِمِثْلِهَا. So Ibn Masʿūd.

115/109: وَلِلَّهِ اَلْمَشَارِقُ وَالْمَغَارِبُ — وَلِلَّهِ اَلْمَشْرِقُ وَالْمَغْرِبُ.

124/118: اَلظَّالِمِينَ — اَلظَّالِمُونَ, as Ibn ʿAbbās, Ibn Masʿūd, Qatāda and ash-Shaʿbī.

125/119: مَثَابَةً — مَثَابَاتٍ as Ṭalḥa.

177/172: لَا تَحْسِبَنَّ أَنَّ الْبِرَّ — لَيْسَ الْبِرَّ as Ibn Masʿūd, or لَا تَحْسِبَنَّ الْبِرَّ.

وَالصَّابِرُونَ — وَالصَّابِرِينَ as al-Ḥasan, al-Jaḥdarī and ʿIkrima.

187/183: وَابْتَغُوا — وَأْتُوا though some say he read وَابْغُوا.

الْمَسَاجِدِ — الْمَسْجِدِ as Mujāhid and ash-Shaʿbī.

191/187: قَتَلُوكُمْ and يُقَتِّلُوكُمْ and قَاتَلُوكُمْ — تَقْتُلُوهُمْ and يَقْتُلُوكُمْ and تُقَاتِلُوهُمْ as Ḥamza.

197/193: رَفَثَ — رُفُوث as Ibn Masʿūd.

202/198: كَسَبُوا — اكْتَسَبُوا as Ibn ʿAbbās and Ibn Masʿūd.

214/210: وَيَقُولُ — حَتَّى يَقُولَ.

217/214: عَنْ قِتَالٍ — قِتَالٍ as Ibn Masʿūd, ʿIkrima and Ibn ʿAbbās.

236/237: مَا لَمْ — مِنْ قَبْلِ أَنْ.

249/250: قَلِيلًا — قَلِيلٌ, as Ibn Masʿūd and Ubai.

255/256: الْقَيُّومُ — الْقَيَّامُ as ʿUmar, Ibn Masʿūd and ʿAlqama. So in III, 1.

259/261: قَالَ أَعْلَمُ — قِيلَ اعْلَمْ as Ibn Masʿūd, Ubai and Ibn Abī ʿAbla.

269/272: وَمَنْ يُؤْتَ — وَمَنْ يُؤْتِهِ اللَّهُ or some gave it merely وَمَنْ يُؤْتَه.

280: وَإِنْ كَانَ ذُو عُسْرَةٍ — وَإِنْ كَانَ مُعْسِرًا as Ubai.

284: فَيَغْفِرُ — يَغْفِرْ as Ṭalḥa, Ibn Masʿūd and Khallād.

285: وَكُتُبِهِ — وَكِتَابِهِ as Ḥamza and al-Kisāʾī.

SŪRA III

21/20: وَقَاتَلُوا الَّذِينَ — وَيَقْتُلُونَ الَّذِينَ as Ibn Masʿūd.

91/85: ذَهَبٌ — ذَهَبًا.

143/137: تَلَقَّوْهُ — تُلَاقُوهُ as Muʿādh and az-Zuhrī.

146/140: وَكَأَيِّنْ — وَكَأْيٍ. So read by Ibn Muḥaiṣin and al-Ashhab.

180/175: خَيْرًا — هُوَ خَيْرًا omitting هُوَ.

SŪRA IV

1: وَالْأَرْحَامَ — وَبِالْأَرْحَامِ as Ibn Masʿūd.

31/35: كَبَائِرَ — كَبِيرَ as Mujāhid, Saʿīd b. Jubair and Abū ʾl-ʿĀliya.

43/46: سُكَارَى — سُكْرَى as Ibn Masʿūd, Saʿīd b. Jubair and others.

104/105: تَأْلَمُونَ — يَأْلَمُونَ as Abū Ḥaṣīn and Ibn Muʿtamar.

122/121: أَصْدَقُ — أَزْدَقُ as Ḥamza, al-Kisāʾī and Khalaf.

128/127: أَنْ يُصْلِحَا — إِنْ أَصْلَحَا as Ibn Masʿūd.

154/153: تَعْدُوا — تَعْتَدُوا which some gave from Ubai.

SŪRA V

2: آمِّينَ الْبَيْتَ الْحَرَامَ — آمِّي الْبَيْتِ الْحَرَامَ as Ibn Masʿūd.

13/16: قَسِيَّةً — قَسِيَّةً as Ḥamza and al-Kisāʾī.

خَائِنَةٍ — خِيَانَةٍ as Abū Nahīk and Abū Rajāʾ.

89/91: عَقَّدْتُمُ — عَقَّدْتُ. See also Ibn Masʿūd's reading. It involves الْأَيْمَانُ.

114: تَكُونُ — تَكُنْ as Ibn Masʿūd, or some said he read يَكُنْ.

115: سَأُنْزِلُهَا — إِنِّي مُنَزِّلُهَا as Ibn Masʿūd and Ṭalḥa.

119: يَوْمُ — يَوْمٌ.

SŪRA VI

23: وَمَا كَانَ — ثُمَّ لَمْ تَكُنْ as Ibn Masʿūd and Ubai.

57: يَقُصُّ الْحَقَّ — يَقْضِي بِالْحَقِّ as Ibn Masʿūd, Ubai and Ṭalḥa.

61: تَوَفَّتْهُ — يَتَوَفَّاهُ as Ibn Masʿūd, though some said he read تُوَفِّيهِ.

71/70: اسْتَهْوَتْهُ الشَّيَاطِينُ — اسْتَهْوَاهُ الشَّيْطَانُ as Ibn Masʿūd and Ubai.

94: تَقَطَّعَ — تَقَطَّعَ مَا as Ibn Masʿūd and Mujāhid.

105: دَرَسَتْ — دَرَسَ as Ibn Masʿūd, Ibn ʿAbbās and Ṭalḥa.

111: قَبُلاً — قَبِيلاً as Ubai and Ibn Masʿūd.

112: ٱلْجِنِّ وَٱلْإِنْسِ — ٱلْإِنْسِ وَٱلْجِنِّ.

125: يَتَصَعَّدُ — يَصَّعَّدُ as Ibn Masʿūd, Abū Nahīk and Ṭalḥa.

138/139: حِجْرٌ — حِرْجٌ as Ubai, Ibn az-Zubair and Ibn Masʿūd.

139/140: خَالِصَةٌ — خالِصٌ, as Ibn Masʿūd and Ibn ʿAbbās.

153/154: وَهٰذَا — وَأَنَّ هٰذَا as Ibn Masʿūd and Ubai.

SŪRA VII

26/25: ذٰلِكَ خَيْرٌ — خَيْرٌ without ذٰلِكَ, as Ibn Masʿūd and Ubai.

38/36: إِذَا ٱدَّارَكُوا — إِذَا تَدَارَكُوا as Ubai, Ibn Masʿūd and Abū Razīn.

47/45: صُرِفَتْ — قُلِبَتْ as Ibn Masʿūd and Sālim.

55/53: خُفْيَةً — خِيفَةً.

93/91: ءاسَى — إِيسَى, as Yaḥyā b. Waththāb, Ṭalḥa and Abū Nahīk.

105/103: عَلَى أَنْ — أَنْ or بِأَنْ, both of which are given from Ibn Masʿūd.

127/124: وَيَذَرَكَ — وَقَدْ تَرَكَكَ. See also the readings of Ibn Masʿūd and Ubai.

158: كَلِمَاتِهِ — آيَاتِهِ.

160: رَزَقْنَاكُمْ — رَزَقْتُكُمْ. So read by ʿĪsā al-Hamdānī.

170/169: يُمَسِّكُونَ — إِسْتَمْسَكُوا as Ibn Masʿūd.

SŪRA VIII

59/61: يَحْسَبَنَّ — نَحْسَبَ or بِحَسَبِ. See also Ibn Masʿūd's reading.

70/71: يُؤْتِكُمْ — يُثِبْكُمْ.

SŪRA IX

38: ٱثَّاقَلْتُمْ — تَثَاقَلْتُمْ as Ibn Masʿūd and Abū Ḥaṣīn.

54: نَفَقَاتُهُمْ — نَفَقَتُهُمْ as Zaid b. ʿAlī and Abū's-Sammāl.

57: يَجْمَحُونَ — يَجْمِزُونَ. So read by Anas b. Mālik.

107/108: لِمَنْ حَارَبَ — لِمَنْ حَارَبُوا as Ibn Masʿūd, or some said لِلَّذِينَ حَارَبُوا.

108/109: يَتَطَهَّرُوا — يَطَّهَّرُوا as Ṭalḥa.

111/112: ٱلْجَنَّةَ — بِٱلْجَنَّةِ, as ʿUmar.

112/113: ٱلتَّائِبُونَ — ٱلتَّائِبِينَ and the following words also in *naṣb* as Ibn Masʿūd.

118/119: ٱلْمُخَلَّفِينَ — ٱلَّذِينَ خُلِّفُوا. So read by ʿAlī.

126/127: لَمْ يَرَوْا — لَا يَرَوْنَ or some said he read لَا تَرَى as Ibn Masʿūd and Ubai.

SŪRA X

2: مَا هٰذَا إِلَّا سَاحِرٌ — إِنَّ هٰذَا لَسَاحِرٌ.

11/12: لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ — لَقُضِيَنَا إِلَيْهِمْ أَجَلَهُمْ as Ibn Masʿūd and Ibn Muḥaiṣin.

16/17: لَأَنْذَرْتُكُمْ — لَا أَدْرَاكُمْ as Ibn Masʿūd and Shahr b. Ḥawshab.

24/25: وَتَزَيَّنَتْ — وَٱزَّيَّنَتْ as Ibn Masʿūd and Ubai.

53/54: أَحَقٌّ — أَٱلْحَقُّ.

76/77: لَسِحْرٌ — لَسَاحِرٌ as Mujāhid and Saʿīd b. Jubair.

79/80: سَحَّارٍ — سَاحِرٍ as Ḥamza, al-Kisāʾī and other Kūfans.

81: ٱلسِّحْرُ — سِحْرٌ as Ubai and Ibn Masʿūd.

100: ٱلرِّجْزَ — ٱلرِّجْسَ.

SŪRA XI

28/30: فَعُمِّيَتْ — وَعُمِيَتْ as Ibn Waththāb.

69/72: سَلَامٌ — سِلْمٌ, and so also for the following سَلَامٌ.

72/75: شَيْخٌ — شَيْخًا as Ibn Masʿūd and Ubai.

105/107: يَأْتُونَ — يَأْتِ as Ibn Masʿūd.

111/113: وَإِنْ كُلٌّ لَمَّا — وَإِنَّ كُلًّا لَمَّا as Ubai and Ibn Masʿūd, but some said إِلَّا for لَمَّا.

SŪRA XII

11: لَا تَأْمَنَّا — لَا تَأْمُنَّا as Ubai and Ṭalḥa, but some said تِيمَنَّا like Ibn Waththāb and Abū Razīn.

31: حَاشَ لِلَّهِ — حَاشَا لِلَّهِ. So read by Muʿādh and Abū Nahīk.

64: خَيْرٌ حَافِظًا — خَيْرُ حَافِظٍ as Ubai and Abū 'l-Mutawakkil.

68: مِمَّا — لِمَا.

SŪRA XIV

4: بِلِسَانِ — بِلِسَنِ as Abū's-Sammāl, Abū 'l-Jawzā' and Abū ʿImrān.

SŪRA XV

6: نُزِّلَ — أُلْقِيَ. So read by Ibn Dharr and Abū Ḥaṣīn.

21: تَنْزِيلُهُ — تُنَزِّلُهُ.

55: الْقَنَطِينَ — الْقُنْطِينَ as al-Ḥasan, Ṭalḥa and Ibn Waththāb.

72: سَكْرَتِهِمْ — سُكْرِهِمْ.

86: الْخَلَّاقُ — الْخَالِقُ as Ubai, Ibn as-Samaifaʿ and al-Jaḥdarī.

SŪRA XVI

3: فَتَعَالَى — تَعَالَى.

19: يَعْلَمُ الَّذِي تُبْدُونَ وَمَا تَكْتُمُونَ وَالَّذِينَ — يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ تَدْعُونَ as Ibn Masʿūd.

59/61: عَلَى سُوءٍ — عَلَى هُونٍ.

SŪRA XVII

44/46: تُسَبِّحُ — سَبَّحَتْ as Ibn Masʿūd and Ṭalḥa.

85/87: أُوتُوا — أُوتِيتُمْ as Ibn Masʿūd.

SŪRA XVIII

28/27: تَعْدُ عَيْنَاكَ — تُعَدِّ عَيْنَيْكَ. So read by al-Ḥasan and ʿĪsā ath-Thaqafī. Ibn Masʿūd also read عينيك.

53/51: مُوَاقِعُوهَا — مُلَاقُوهَا as Ibn Masʿūd and Ṭalḥa.

77/76: لِيُنْقَضَ — يَنْقَضَّ as Ibn Masʿūd, though some said simply يُنْقَضَ.

97/96: اسْتَطَاعُوا — اسْطَاعُوا.

109: مِدَادًا and مَدَدًا — مَدَدًا and مِدَادًا as Ibn Masʿūd and Ibn ʿAbbās.

SŪRA XIX

9/10: خَلَقْتُكَ — خَلَقْنَاكَ the reading of Ḥamza and al-Kisā'ī.

34/35: قَالَ الْحَقُّ — قَوْلَ الْحَقِّ, though some said he read قِيلَ اللَّهِ الْحَقِّ.

61/62: جَنَّاتِ — جَنَّةَ. So read by Ibn as-Samaifaʿ and Ibn Masʿūd.

63/64: نُورِثُ — نُورِثُهَا.

SŪRA XX

13: إِنَّا اخْتَرْنَاكَ — أَنَا اخْتَرْتُكَ. So Ḥamza, Khalaf, Ṭalḥa and Ibn Abī Lailā.

34, 35: نُسَبِّحَكَ كَثِيرًا وَنَذْكُرَكَ كَثِيرًا — نُسَبِّحَكَ كَثِيرًا وَنَذْكُرُكَ كَثِيرًا إِنَّكَ كُنْتَ كَثِيرًا إِنَّكَ كُنْتَ.

63/66: هَذَانِ — هَذَيْنِ. So Abū ʿAmr and al-Yazīdī.

69/72: سِحْرٍ — سَاحِرٍ. So read by Ḥamza, al-Kisā'ī and Khalaf.

77/80: لَا تَخَفْ — لَا تَخَفُ. So Ḥamza and Ibn Abī Lailā.

80/82: وَعَدْتُكُمْ — وَعَدْنَاكُمْ, given by some from Ḥamza and al-Kisā'ī.

97: ظَلْتَ — ظَلِلْتَ as Ubai.

SŪRA XXI

95: وَحَرْمٌ — وَحَرَامٌ the general Kūfan reading.

SŪRA XXII

23: لُؤْلُوًا — لُؤْلُوٍ as al-Ḥasan, Ṭalḥa and Ibn Waththāb.

35/36: وَٱلْمُقِيمِى ٱلصَّلَوٰةِ — وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ as Ibn Masʿūd.

36/37: صَوَافَّ — صَوَافِنَ as Ibn Masʿūd, Ibn ʿUmar and Mujāhid.

SŪRA XXIII

20: وَصِبْغٍ — وَصِبْغًا as an-Nakhaʿī and Abū Ḥaṣīn.

60/62: يُؤْتُونَ مَا ءَاتَوْا — يَأْتُونَ مَا أَتَوْا. So Ibn ʿAbbās, Qatāda and an-Nakhaʿī.

SŪRA XXIV

43: خِلَٰلِهِ — خَلَلِهِ as Ibn Masʿūd, Ibn ʿAbbās and others.

45/44: خَلَقَ كُلَّ — خَالِقُ كُلِّ as al-Ḥasan and the majority of Kūfans.

SŪRA XXV

25/27: وَنُزِّلَ — أُنْزِلَ as some give from Ubai and Ibn Masʿūd.

61/62: سِرَٰجًا — سُرُجًا as the majority of Kūfans.

SŪRA XXVI

28/27: ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ — ٱلْمَشَارِقِ وَٱلْمَغَارِبِ as the friends of Ibn Masʿūd.

37/36: سَٰحِرٍ — سَحَّارٍ.

91: وَبُرِّزَتِ — فَبُرِّزَتِ. So read by Mālik b. Dīnār.

136: وَأَعَظْتَ — أَوَعَظْتَنَا. So al-ʿAbbās ʿan Abū ʿAmr and Bishr ʿan al-Kisāʾī.

210: ٱلشَّيَٰطِينُ — ٱلشَّيَاطُونَ as al-Ḥasan and Ibn as-Samaifaʿ. So in v. 221.

SŪRA XXVII

14: عُلُوًّا — عُلِيًّا or عِلِيًّا as Ibn Masʿūd.

18: يَحْطِمَنَّكُمْ — يَحْطِمْنَكُمْ without the *nūn energeticum*, as Yaʿqūb and Abān.

22: فَتَمَكَّثَ — فَمَكَثَ as Ubai and Ibn Masʿūd.

25: أَلَّا يَسْجُدُوا — هَلَّا يَسْجُدُونَ as Ibn Masʿūd.

36: أَتُمِدُّونِنِ — أَتُمِدُّونَنِ. So Ḥamza, Yaʿqūb and some said Ibn Masʿūd.

66/68: بَلِ ٱدَّارَكَ — بَلَى أَدَّارَكَ. So Ibn ʿAbbās, Shaiba and Abū Rajāʾ.

SŪRA XXVIII

6/5: وَنُمَكِّنَّ — وَلِنُمَكِّنَّ.

23: يُصْدِرَ — يُزْدِرَ as the majority of Kūfans.

48: سِحْرَانِ تَظَٰهَرَا — سَاحِرَانِ أَظَّاهَرَا as Ibn Masʿūd and Ṭalḥa.

76: مَفَاتِحَهُۥ — مَفَاتِيحَهُ.

82: لَوْلَا مَنَّ — لَوْلَا أَنْ مَنَّ as Ibn Masʿūd.

لَخَسَفَ — لَأَخْسَفَ as Ibn Masʿūd, or لَأَخْسَفَ.

SŪRA XXIX

38/37: مِنْ مَسَٰكِنِهِمْ — مَسَاكِنَهُمْ without مِنْ.

SŪRA XXX

10/9: ٱلسُّوٓأَى — ٱلسُّوَّى as al-Ḥasan. See also the reading of Ibn Masʿūd.

17/16: حِينَ (bis) — حِينًا. So ʿIkrima.

46/45: ٱلرِّيَحَ — ٱلرِّيَاحَ.

SŪRA XXXI

31/30: بِنِعْمَتِ — بِنَعَمَاتِ. So read by al-Aʿraj, Abū Nahīk and Ibn Qais, but some say he read بِنِعْمَاتِ.

SŪRA XXXII

17: أُخْفِى — أَخْفَيْتُ, as Ubai, Ibn Qais and Abū Ḥaṣīn.

قُرَّةِ — قُرَّاتِ. So read by Ibn Masʿūd and Abū Huraira.

SŪRA XXXIII

14: سُئِلُوا — سِيلُوا as al-Jaḥdarī and Ibn Fāʾid al-Baṣrī.

20: يَسْئَلُونَ — يَسَّاَلُونَ given by some from ʿĀṣim, Abū ʿAmr and al-Ḥasan.

53: إِنَاهُ — إِنَاهُ as Ibn Masʿūd.

69: عِنْدَ ٱللهِ — عَبْدًا لِلهِ as Ibn Masʿūd and Abū Ḥaiwa.

SŪRA XXXIV

37/36: ٱلْغُرُفَاتِ — ٱلْغُرْفَةِ as Ibn Masʿūd and many Kūfans.

SŪRA XXXV

37/34: يَتَذَكَّرُ — يَذْكُرُ as Ibn Masʿūd, and also أَذَّكَّرَ later for تَذَكَّرَ.

SŪRA XXXVI

55: فَٰكِهُونَ — فَاكِهِينَ as Ibn Masʿūd and Ṭalḥa.

56: ظِلَٰلٍ — ظُلَلٍ as Ibn Masʿūd and many Kūfans including Ḥamza and al-Kisāʾī.

83: مَلَكُوتُ — مَلَكَةُ as Ibn Masʿūd and Ṭalḥa.

SŪRA XXXVII

102/100: ٱلسَّعْىَ — ٱلسَّعْىَ وَأَسَرَّ فِى نَفْسِهِ حَزَنًا. So Ibn Khuthaim.

103: أَسْلَمَا — سَلَّمَا as Ibn Masʿūd, Ibn ʿAbbās and Mujāhid.

123: إِلْيَاسَ — إِدْرِيسَ as Ibn Masʿūd. So in v. 130 إِدْرَٰسِينَ for إِلْ يَاسِينَ.

SŪRA XXXVIII

45: عَبْدَنَا — عِبَدَنَا as the Meccans and Ibn ʿAbbās.

ٱلْأَيْدِ — ٱلْأَيْدِى as Ibn Masʿūd.

46: بِخَالِصَتِهِمْ — بِخَالِصَةٍ as Ṭalḥa b. Muṣarrif.

SŪRA XL

8: جَنَّٰتِ — جَنَّةَ, as Ibn Masʿūd and Abū Ḥaiwa.

SŪRA XLI

17/16: ثَمُودُ — ثَمُودًا as Ibn ʿAbbās and Ibn Abī Isḥāq.

47: ثَمَرَٰتٍ — ثَمَرَةٍ. So read by Ṭalḥa, al-Ḥasan and some of the Seven.

SŪRA XLII

2/1: عسق — سق as Ibn Masʿūd and Ibn ʿAbbās.

34/32: وَيَعْفُ — وَيَعْفُو.

SŪRA XLIII

26/25: إِنَّنِى — إِنَّى as Ibn Masʿūd.

بَرَٰٓءٌ — بَرِىءٌ as Ibn Masʿūd.

29/28: مَتَّعْتُ — مَتَّعْنَا as Ibn Masʿūd.

32/31: مَعِيشَتَهُمْ — مَعَايِشَهُمْ. So read by Ibn ʿAbbās, Ibn Masʿūd and Mujāhid.

53: أَسَاوِرُ — أَسْوِرَةٌ. So Ubai and Ibn Masʿūd.

77: يَا مَٰلِكُ — يَا مَالِكُ. So Ibn Masʿūd, Alī and Ibn Waththāb, though some say they all read يَا مَالُ.

SŪRA XLV

5/4: ٱلرِّيَاحِ — ٱلرِّيحِ as a majority of Kūfans.

23/22: غِشَاوَةٌ — غَشْوَةٌ or غِشْوَةٌ as other Kūfans, and some said غَسَاوَةٌ as Ibn Masʿūd.

تَتَذَكَّرُونَ — تَذَكُّرُونَ.

SŪRA XLVI

4/3: أَثَارَةٍ — أَثَرَةٍ as Ibn Masʿūd. See also here ʿAlī's reading.

SŪRA XLVII

17/19: وَءَاتَاهُمْ — وَاتَاهُمْ as Ibn Masʿūd.

SŪRA XLIX

12: يَغْتَبْ — تَغْتَابُوا. So Ibn Khuthaim.

13: لِتَعَارَفُوا — لِتَتَعَرَّفُوا as Ibn Masʿūd.

SŪRA L

3: أَءِذَا — إِذَا. So Abū 'l-ʿĀlīya and al-Jaḥdarī.

30/29: نَقُولُ — يُقَالُ, as Ibn Masʿūd and al-Ḥasan.

SŪRA LI

25: سَلَامًا and سَلَامٌ — سِلْمٌ and سِلْمٌ.

SŪRA LII

21: أَلَتْنَاهُمْ — لِتْنَاهُمْ as Ibn Masʿūd and Ubai.

SŪRA LIII

12: أَفَتُمَارُونَهُ — أَفَتَمْرُونَهُ as Ubai and the majority of Kūfans.

SŪRA LIV

7: خُشَّعًا — خَاشِعًا as the Baṣrans and Kūfans, or خَاشِعَةً as Ibn Masʿūd and Ubai.

SŪRA LVI

66: إِنَّا — ءَإِنَّا. So Abū Bakr and al-Jaḥdarī.

SŪRA LVII

16/15: مَا أَنْزَلَ — مَا نَزَّلَ as Ibn Masʿūd.

عَلَى نَبِيِّهِ مِنَ ٱلْحَقِّ — مِنَ ٱلْحَقِّ.

SŪRA LVIII

7/8: إِلَّا ٱللَّهُ رَابِعُهُمْ وَلَا أَرْبَعَةٌ إِلَّا — إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ ٱللَّهُ خَامِسُهُمْ وَلَا خَمْسَةٌ إِلَّا ٱللَّهُ سَادِسُهُمْ. So read by Ibn Khuthaim. See also Ibn Masʿūd.

9/10: فَلَا تَنَاجَوْا — فَلَا تَنْتَجُوا, as Ruwais and Abū Ḥaiwa.

SŪRA LIX

5: قَوَّمًا عَلَى أُصُلِهَا — قَائِمَةً عَلَى أُصُولِهَا see Ibn Masʿūd, Zaid b. ʿAlī and Ṭalḥa, but some say he read قَوَّامًا.

10: رَبَّنَا لَا تَجْعَلْ فِى قُلُوبِنَا غِمْرًا — وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا.

17: خَٰلِدَيْنِ — خَالِدَانِ as Ibn Masʿūd.

SŪRA LX

11: فَعَقَبْتُمْ — فَعَاقَبْتُمْ as Ibn ʿAbbās, al-Ḥasan and Zaid b. ʿAlī. See Ibn Masʿūd.

SŪRA LXI

6: سِحْرٌ — سَاحِرٌ, as Ibn Masʿūd and the majority of Kūfans.

SŪRA LXIII

3: فَطُبِعَ — فَطَبَعَ ٱللَّهُ as Zaid b. ʿAlī.

10: وَأَكُنْ — وَأَكُونَ as Ibn Masʿūd, Ubai and some of the Seven.

SŪRA LXVI

4: صَغَتْ — زَاغَتْ, as Ibn Masʿūd.

SŪRA LXVII

3: تَفَوُّتٍ — تَفَاوُتٍ as Ibn Masʿūd and the majority of the Kūfans.

SŪRA LXVIII

51: لَيُزْلِقُونَكَ — لَيُزْهِقُونَكَ as Ibn Masʿūd.

SŪRA LXIX

19: كِتَابِيَهْ — كِتَابِي and so in the succeeding verses ى for يهْ.

SŪRA LXXI

23: يَغُوثَ وَيَعُوقَ — يَغُوثًا وَيَعُوقًا. So Ibn Masʿūd and al-Ashhab al-ʿUqailī.

SŪRA LXXII

13: فَلَا يَخَافُ — لَا يَخَفْ. So Ibn Masʿūd, Ibn Waththāb and Abū Ḥaṣīn.

23/24: رِسَالَتِهِ — رِسَالَاتِهِ (sing.) as Ibn Khuthaim.

SŪRA LXXIV

36: إِذْ أَدْبَرَ — إِذَا أَدْبَرَ as Ubai, Ibn Masʿūd and the Codex of Ḥoms.

SŪRA LXXVI

16: قَوَارِيرَ — قَوَارِيرُ.

21: عَالِيَهُمْ — عَالِيَتُهُمْ as Ibn Masʿūd, Ṭalḥa and Zaid b. ʿAlī.

SŪRA LXXVII

41: ظُلَلٍ — ظِلَالٍ as Mālik b. Dīnār and Ibn Dharr.

SŪRA LXXIX

11: نَاخِرَةً — نَخِرَةً, so Ibn Masʿūd, Ubai and the majority of Kūfans.

30: مَعَ — بَعْدَ.

SŪRA LXXXII

6: مَا غَرَّكَ — مَا أَغَرَّكَ, as read by Saʿīd b. Jubair.

SŪRA XC

1: لَأُقْسِمُ — لَا أُقْسِمُ as al-Ḥasan and others.

SŪRA XCVIII

1: لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ ٱلْكِتَابِ — لَمْ يَكُنِ ٱلْمُشْرِكُونَ وَأَهْلُ ٱلْكِتَابِ as Ibn Masʿūd.

SŪRA CIV

1: لِكُلِّ هُمَزَةٍ لُمَزَةٍ — لِلْهُمَزَةِ ٱللُّمَزَةِ as Abū Wāʾil and an-Nakhaʿī. See Ibn Masʿūd.

9: فِي عَمَدٍ — بِعَمَدٍ as Ibn Masʿūd.

SŪRA CXI

1: وَقَدْ تَبَّ — وَتَبَّ, as Ibn Masʿūd.

SŪRA CXII

1: أَحَدٌ — ٱلْوَاحِدُ as Ibn Masʿūd.

3: لَمْ يُولَدْ وَلَمْ يَلِدْ — لَمْ يَلِدْ وَلَمْ يُولَدْ as Ibn Masʿūd and Ruʾba.

CODEX OF JAᶜFAR AṢ-ṢĀDIQ † 148

Jaᶜfar aṣ-Ṣādiq (frequently quoted in Qurʾānic literature as Jaᶜfar b. Muḥammad) was the sixth Imām of the Ahl al-Bait, the son of Muḥammad al-Bāqir and grandson of that ᶜAlī known as Zain al-ᶜĀbidīn. Politically he was insignificant, but he had a great reputation for piety and was famous as a Traditionist[1]). In Qurʾānic science he is usually included in the Madīnan School, but as a Reader he was eclectic. It was said that he derived his readings from his father al-Bāqir who transmitted to him ᶜAlī's tradition, but that he also read from Abū 'l-Aswad ad-Duʾalī[2]). If this latter statement is to be accepted it can only mean that he got such readings through some intermediate source, for ad-Duʾalī died in 69 and Jaᶜfar was born in 80. On the other hand his reading is connected with the Kūfan School, for the Kūfan Reader Ḥamza († 156) was one of his pupils and is said to have differed from him in only eight places.

It was known that in his Codex the material was arranged differently from the arrangement in the ᶜUthmānic text. Az-Zandjānī, *Tārīkh* 56, 57 quotes from the Muqaddima to the *Tafsīr* of ash-Shahrastānī the following order of Sūras:

96, 68, 73, 74, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83, 2, 8, 3, 33, 60, 4, 99, 57, 54, 13, 55, 76, 65, 98, 59, 110, 24, 22, 63, 58, 49, 66, 61, 62, 64, 48, 9, 5.

1) *Tahdhīb at-Tahdhīb* II, 103—105.

2) Ibn al-Jazarī, *Ṭabaqāt* I, 196.

From this list the *Fātiḥa* is missing but we know that in the *Fātiḥa* he read صراط المستقيم with *iḍāfa*, so that this Sūra may have dropped by scribal error from the list, or like Ibn Masᶜūd he may have known the *Fātiḥa* as a prayer without including it in his text. The list, for the rest, is clearly arranged in some attempt at a chronological order of Sūras, and if it is genuine can only mean that Jaᶜfar prepared a Codex in which he arranged the material of the official text in this way. It is possible, however, that he included in his Codex his own peculiar readings.

Such few readings as have been preserved from him show an eclectic text, so that his Codex must have been a secondary one.

SŪRA I

6/5: صِرَاطَ ٱلْمُسْتَقِيمَ — ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ as Ubai and Ibn ʿUmar.

7: وَغَيرِ — وَلَا as ʿAlī, Ubai and Zaid b. ʿAlī.

SŪRA II

14/13: مُسْتَهْزِءُونَ — مُسْتَهْزِئُونَ as ʿAlī, az-Zuhrī and Abū Jaʿfar.

33/31: أَنْبِيهِمْ — أَنْبِئْهُمْ as ʿAlī and Abū Jaʿfar.

280: تَصَدَّقُوا — تَصْدُقُوا as Qatāda, Ubai and Ṭalḥa.

SŪRA III

2/1: ٱلْقَيُّومُ — ٱلْقَيَّامُ as ʿUmar, Ibn Masʿūd and Zaid b. ʿAlī.

159/153: عَزَمْتَ — عَزَمْتُ as ʿIkrima, Abū 'l-ʿĀlīya and al-Jaḥdarī.

SŪRA IV

171/169: ٱلْمَسِيحُ — ٱلْمِسِّيخَ. So Abū 'l-Jawzā', Abū's-Sammal and Abū 'l-Ashhab.

SŪRA V

89/91: أَهَالِيكُمْ — أَهْلِيكُمْ, sometimes given from al-Kisā'ī.

95/96: ذَوَا — ذُو, as ʿIkrima, and Mḥd b. al-Ḥanifīyya.

SŪRA VI

33: يُكَذِّبُونَكَ — يُكْذِبُونَكَ, as Nāfiʿ, al-Kisā'ī and al-Aʿmash.

158/159: بَعْضُ ءَايَٰتِ (bis) — ءَايَةُ, as Ubai and Ibn Masʿūd.

SŪRA VII

157/156: عَزَّرُوهُ — عَزَّزُوهُ with ز for ر.

SŪRA VIII

1: يَسْـَٔلُونَكَ ٱلْأَنفَالَ — يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ as Ibn Masʿūd, Zaid b. ʿAlī, and others.

9: بِأَلْفٍ — بِأَلَافٍ as as-Suddī and al-Jaḥdarī.

SŪRA IX

37: ٱلنَّسْئُ — ٱلنَّسِيُّ, as az-Zuhrī and al-Ashhab.

118/119: ٱلَّذِينَ خُلِّفُوا — ٱلَّذِينَ خَالَفُوا. So ʿAlī, Zaid b. ʿAlī and Abū Rajā'.

SŪRA X

7: وَٱطْمَأَنُّوا — وَٱطْمَأَنُوا. So ʿAlī, Shaiba, aḍ-Ḍaḥḥāk and az-Zuhrī.

SŪRA XI

5: تَثْنَوِي — يَثْنُونَ, as Ibn ʿAbbās, Mujāhid and Naṣr b. ʿAlī.

42/44: ٱبْنَهُ — ٱبْنَهُ. So ʿAlī and ʿUrwa b. az-Zubair.

100/102: قَائِمًا وَحَصِيدًا — قَاعِمٌ وَحَصِيدٌ as Ubai and Ibn Dharr.

116/118: وَٱتُّبِعَ — وَأُتْبِعَ. So read by aḍ-Ḍaḥḥāk and ʿĪsā ath-Thaqafī.

SŪRA XII

12: يَرْتَعْ — نَرْتَعِي. So Mujāhid and al-Aʿraj.

30: شَغَفَهَا — شَعَفَهَا with ع for غ, as ʿAlī, al-Ḥasan and Abū Rajā', but others said he read شَغَفَهَا as Ibn Muḥaiṣin and Ibn Abī ʿAbla.

33: ٱلسِّجْنُ — ٱلسَّجْنُ, as al-Ḥasan, Zaid b. ʿAlī and al-Aʿraj.

43: سُنْبُلَٰتٍ — سَنَابِلَ as Ibn Masʿūd.

48: تَأْكُلْنَ — يَأْكُلْنَ.

49: يَعْصِرُونَ — تُعْصَرُونَ as Saʿīd b. Jubair.

SŪRA XIII

11/12: بِأَمْرِ — مِنْ أَمْرِ. So ʿAlī, Ibn ʿAbbās, Zaid b. ʿAlī and ʿIkrima.

31/30: يَايْئَسِ — يَتَبَيَّنْ. So ʿAlī, Ibn ʿAbbās, ʿIkrima and Zaid b. ʿAlī.

SŪRA XIV

34/37: كُلِّ — كُلَ, as al-Ḥasan, Ibn ʿAbbās and Yaʿqūb.

37/40: تَهْوِى — تَهْوَى, as Mujāhid, Abū Rajāʾ and Zaid b. ʿAlī.

SŪRA XV

2: مُسْلِمِينَ — مُسَلِّمِينَ. So Ibn Qais, Ibn Dharr and Abū ʿImrān.

SŪRA XVII

7: لِيَسُوٓءُا — لَنَسُوٓءَنَّ, as Ubai and ʿAlī.

90/92: تَفْجُرَ — تُفَجِّرَ as Nāfiʿ, Ibn Kathīr and Abū ʿAmr.

SŪRA XVIII

1: عِوَجًا بَلْ دِينًا — عِوَجًا. So Ibn Masʿūd.

18/17: وَكَالِبُهُمْ — وَكَلْبُهُمْ.

79/78: سَفِينَةٍ — سَفِينَةٍ صَالِحَةٍ as Ibn Masʿūd.

SŪRA XIX

74/75: وَرِءْيًا — وَرِيًّا, as ʿAlī, aḍ-Ḍaḥḥāk and an-Nakhaʿī.

SŪRA XX

15: أُخْفِيهَا — أُخْفِيهَا مِنْ نَفْسِى. So Ubai, Ibn Masʿūd and Qatāda.

54/56: لَآيَٰتٍ — لَآيَةً (sing.) as Ibn Dharr. Likewise in v. 128.

SŪRA XXI

47/48: أَتَيْنَا — آتَيْنَا as Ibn ʿAbbās and Mujāhid.

SŪRA XXII

27/28: رُجَّالًا — رِجَالًا, as Ibn ʿAbbās, Mujāhid and al-Ḥasan.

40/41: صَلَوَاتٌ — صُلْوَاتٌ, though some said he read صِلْوَاتٌ as al-Jaḥdarī.

SŪRA XXV

40/42: ٱلسَّوْءِ — ٱلسَّوْٓ. So ʿAlī, aḍ-Ḍaḥḥāk and al-Jaḥdarī.

61/62: سِرَاجًا — سَرْجًا. So Abū Nahīk and Ibn Dharr.

SŪRA XXVII

25: ٱلْخَبْءَ — ٱلْخَبَ. So Ubai and ʿĪsā ath-Thaqafī.

SŪRA XXIX

3/2: فَلَيَعْلَمَنَّ (bis) — فَلَيُعْلِمَنَّ as ʿAlī and az-Zuhrī. So in v. 10.

SŪRA XXX

2/1: غُلِبَتِ — غَلَبَتِ. So ʿAlī, Ibn ʿUmar and Mujāhid.

3/2: سَيَغْلِبُونَ — سَيُغْلَبُونَ. So ʿAlī, Ibn ʿUmar and Mujāhid.

27/26: أَهْوَنُ — هَيِّنٌ as Ubai and Ibn Qais.

SŪRA XXXI

27/26: وَٱلْبَحْرُ يَمُدُّهُ — وَٱلْبَحْرُ مِدَادٌ or some said مِدَادُهُ.

SŪRA XXXII

7/6: وَبَدَأَ — وَبَدَا. So ʿAlī and az-Zuhrī.

10/9: ضَلَلْنَا — ضَلِلْنَا. So ʿAlī, Ibn ʿAbbās and az-Zuhrī.

16: رَزَقْنَٰهُمْ — رَزَقْنَٰهُمْ مِنَ ٱلْقُرْءَانِ.

SŪRA XXXIII

8: لِيَسْئَلَ — لِيَسَلَ as ʿAlī.

14: سُئِلُوا — سُيِلُوا as ʿAlī, az-Zuhrī and aḍ-Ḍaḥḥāk.

37: زَوَّجْتُكَهَا — زَوَّجْنَاكَهَا. So ʿAlī and Zaid b. ʿAlī.

56: يُصَلُّونَ عَلَى ٱلنَّبِيِّ يَا أَيُّهَا ٱلَّذِينَ آمَنُوا صَلُّوا عَلَيْهِمَا كَمَا صَلَّى ٱللهُ عَلَيْهِمَا — يَصِلُونَ عَلِيًّا بِالنَّبِيِّ, which was the reading of ʿAlī, Ibn Masʿūd and and Muʿādh b. Jabal.

SŪRA XXXIV

20/19: إِبْلِيسُ ظَنَّهُ — إِبْلِيسَ ظَنُّهُ or some said ظَنَّهُ.

33/32: مَكْرُ — مَكَرُ as Saʿīd b. Jubair and Abū Razīn.

SŪRA XXXVI

38: لَا مُسْتَقَرَّ — لِمُسْتَقَرٍّ, as Ibn Masʿūd, Ibn ʿAbbās and ʿIkrima.

SŪRA XXXVII

75/73: نُوحٌ — نُوحَا. So Ubai and Ibn Qais.

103: أَسْلَمَا — سَلَّمَا. So ʿAlī, Ibn Masʿūd and Ibn ʿAbbās.

147: أَوْ — وَ. So Ubai, Muʿādh and Abū's-Sammāl.

SŪRA XLVIII

9: وَتُعَزِّرُوهُ — وَتَعْزِرُوهُ. So Ubai and Abū Rajāʾ.

29: شَطْئَهُ — شَطَهُ. So ʿAlī, Shaiba and Zaid b. ʿAlī.

SŪRA L

19/18: ٱلْمَوْتِ بِٱلْحَقِّ — ٱلْحَقِّ بِٱلْمَوْتِ, as ʿAlī, Saʿīd b. Jubair and Ṭalḥa.

30/29: هَلْ مِنْ مَزِيدٍ — فِيَّ مَزِيدٌ. See Ibn Masʿūd and Ṭalḥa.

SŪRA LVI

29/28: طَلْحٍ — طَلْعٍ as ʿAlī and Ibn Masʿūd.

55: شُرْبَ — أَيَّامَ أَكْلٍ وَشَرْبٍ.

SŪRA LXV

1: لِعِدَّتِهِنَّ — فِي قُبُلِ عِدَّتِهِنَّ, as Ubai, Ibn ʿAbbās and Mujāhid.

SŪRA LXX

1: سَيْلٌ — سَائِلٌ. So ʿAlī, az-Zuhrī and aḍ-Ḍaḥḥāk.

SŪRA LXXIV

35/38: لَإِحْدَى — لَاحْدَى. So ʿAlī, az-Zuhrī and aḍ-Ḍaḥḥāk.

SŪRA LXXXV

4: ٱلْأُخْدُودِ — ٱلْحُدُودِ. So Muʿādh and Abū's-Sammāl.

SŪRA LXXXVI

11: وَٱلسَّمَاءِ — وَٱلسَّمَاءِ which involves a following ذَاتُ and ٱلارضُ. It was so read by Ibn Qais and Abū Ḥaṣīn.

SŪRA XCIV

7: فَٱنْصَبْ — فَأَنْصَبْ. So read by Zaid b. ʿAlī.

SŪRA XCIX

7: يَرَهُ — يَرَهْ. So Ibn ʿAbbās and Zaid b. ʿAlī.

SŪRA CIV

1: لِإِيلَافِ — لِيلَافِ. So ʿAlī, aḍ-Ḍaḥḥāk and Abū Jaʿfar.

CODEX OF ṢALIḤ B. KAISĀN † 144

This is a secondary Codex listed by Ibn Abī Dāwūd p. 91 of which we know practically nothing. Ṣāliḥ b. Kaisān is not mentioned in the *Ṭabaqāt* books, but the Biographical Dictionaries record him as a man of letters who lived a hundred years[1]), and he seems to have had some fame as a Traditionist[2]).

His Codex would seem to have represented some form of the Madīnan text tradition. The only readings from it which have been preserved are:

SŪRA II

213/209: جَاءَتْهُمْ — جَاءَهُمْ.

SŪRA XIX

90/92: تَكَادُ السَّمٰوٰتُ — يَكَادُ السَّمٰوٰتُ, the reading of Nāfiʿ.

SŪRA XLII

5/3: تَكَادُ السَّمٰوٰت — يَكَادُ السَّمٰوٰت, the reading of Nāfiʿ.

1) Ibn al-ʿImād, *Shadharāt adh-Dhahab* I, 208.

2) *Tahdhīb at-Tahdhīb*, IV, 399—401.

CODEX OF AL-ḤĀRITH B. SUWAID c. 70

All we know of this Codex is that it was formed on the basis of the Codex of Ibn Masʿūd and was destroyed by al-Ḥajjāj at the time he made gifts of Codices to the Metropolitan centres and set about destroying copies of the older Recensions.

Several of the Commentators in their remarks on Sūra XLVIII, 26 note the variant from this Codex in that verse, but no other note of any of its variants has survived.

SŪRA XLVIII

26: أَهْلَهَا وَأَحَقَّ بِهَا — أَحَقَّ بِهَا وَأَهْلَهَا. See az-Zamakhsharī and al-Alūsī on the passage.

UNNAMED CODICES

SŪRA IV

18/22: وَلَا لِلَّذِينَ — ولا ٱلَّذِينَ. Some Codices.

SŪRA VII

43/41: تَحْتَهُمْ — مِنْ تَحْتِهِمُ. Codex of Ḥomṣ.

SŪRA IX

47: وَلَأَوْضَعُوا — وَلَاْوْضَعُوا. Some Codices. An orthographical variant.

SŪRA X

22/23: لَئِنْ أَنْجَيْتَنَا — لَئِنْ نْجَيْتَنَا. An orthographical variant.

96: كَلِمَاتُ — كَلِمَتُ. Damascus Codex according to Abū 'd-Dardā'.

SŪRA XI

105/107: نَفْسٌ — دَآبَّةٌ which was a reading of Abū Dharr.

SŪRA XII

54: ٱئْتُونِى — آتُونِى. Madīnan Codices.

SŪRA XIII

4: قِطَعٌ مُتَجَاوِرَاتٌ — قِطَعًا مُتَجَاوِرَاتٍ. Some Codices. It was the reading of al-Ḥasan and 'Isā ath-Thaqafī.

SŪRA XIV

41/42: وَلِوَالِدَىَّ — وَلِذُرِّيَّتِي. Some Codices.

SŪRA XVII

38/40: سَيِّئُهُ — سَيِّئًا. Some Codices, and others سَيِّئَات.

71/73: نَدْعُوا كُلَّ — يُدْعَا كُلُّ or يُدْعَى, the reading of al-Ḥasan.

SŪRA XVIII

2: لَكِنْ جَعَلَهُ قَيِّمًا — قَيِّمًا. A Codex of the Ṣaḥāba.

SŪRA XIX

19: أَمَرَنِى أَنْ أَهَبَ — لِأَهَبَ. Some Codices.

SŪRA XX

15: أُخْفِيهَا مِنْ نَفْسِى فَكَيْفَ أُظْهِرُكُمْ عَلَيْهَا — آخْفِيهَا. Some Codices. Some gave the reading from Ubai.

90/92: فَٱتَّبِعُونِى — فَاتَّبِعُونِ. Some Codices.

SŪRA XXI

87: أَنْ لَا — أَلَّا. Some Codices. A purely orthographic variant.

SŪRA XXIV

31: أَوْ مَا مَلَكَتْ أَيْمَانُكُمُ ٱلَّذِينَ لَمْ يَبْلُغُوا ٱلْحُلُمَ — أَوْ مَا مَلَكَتْ أَيْمَنُهُنَّ. Some Codices.

SŪRA XXVI

4/3: لَوْ شِئْنَا لَأَنْزَلْنَا — إِنْ نَشَأْ نُنَزِّلْ. Some Codices.

SŪRA XXVII

64/65: أَءِلَهٌ — أَئِلَهًا. Some Codices.

SŪRA XXXVI

30/29: يَا حَسْرَةَ ٱلْعِبَادِ عَلَى أَنْفُسِهِمْ — يَا حَسْرَةً عَلَى ٱلْعِبَادِ. Some Codices. See the readings of Ubai and Ibn Mas'ūd.

38: لِمُسْتَقَرٍّ — إِلَى مُسْتَقَرِّهَا. Some Codices. Note also Ibn Masʿūd's reading.

SŪRA XL

51/54: لَنَنْصُرُ — لَنُصِرُ. Some Codices of Madīna.

SŪRA XLII

24/23: يَمْحُ — يَمْحُو. Some Codices. Some said the Codex of Nāfiʿ.

30/29: وَيَعْفُوا — وَيَعْفُ. Various Codices.

SŪRA XLV

28/27: أُمَّةٍ (second occurrence) — أُمَّتٍ. Some Codices. Orthographic variant.

SŪRA LVI

50: لَمَجْمُوعُونَ — لَمُجْمَعُونَ. Some Codices.

SŪRA LXVIII

1: ن — Omitted in some Codices.

SŪRA XC

11: ٱقْتَحَمَ — ٱقتحامَ. Some Codices. So read by Ibn as-Samaifaʿ and Ibn Yaʿmar.

SŪRA XCVI

18: سَنَدْعُ — سَنَدْعُو. Some Codices. Some said Nāfiʿ's Codex.

ADDENDA

New photographs of certain pages of the Escorial Manuscript of the *Qurrat ʿAin al-Qurrā'* of al-Marandī have permitted the reading of the following extra variants which were not legible in the first set of photographs. There are still other pages for which new photographs were asked but in the present state of affairs in Spain it is impossible to procure them, and the Addenda must close with what is available at the moment.

SŪRA II

21/19: تَتَّقُونَ — Ṭalḥa read تَذَكَّرُونَ as Ubai.

49/46: نَجَّيْنَكُمْ — Ibn Khuthaim أَنْجَاكُمْ. So Abū ʿImrān and Abū Ḥaṣīn.

124/118: عَهْدِى — Ibn ʿAbbās, Ṭalḥa and al-Aʿmash عَهِدَ as Ubai.

171/166: صُمٌّ بُكْمٌ عُمْىٌ — Ibn Masʿūd صُمًّا بُكْمًا عُمْيًا as in v. 18/17.

198/194: Others say Ibn ʿAbbās read مِنْ رَبِّكُمْ فِى مَنَاسِكِ ٱلْحَجِّ.

217/214: Some say that in Ibn Masʿūd's Codex this variant read as ʿIkrima's عَنْ قَتْلٍ فِيهِ قُلْ قَتْلٌ.

234: وَعَشْرًا — Ibn ʿAbbās وَعَشْرَ لَيَالٍ.

271/273: وَيُكَفِّرُ — Al-Aʿmash read without وَ as Ibn Masʿūd.

275/276: لَا يَقُومُونَ — Ṭalḥa لَا يَقُومُونَ يَوْمَ ٱلْقِيَامَةِ as Ibn Masʿūd.

280: فَنَظِرَةٌ — فَنَاظِرْهُ Mujāhid, as ʿAṭā'.

SŪRA III

10/8: هُمْ وَقُودُ ٱلنَّارِ — Ṭalḥa وَقُودُ ٱلنَّارِ without هُمْ. See also Ubai.

39/34: أَنَّ ٱللَّهَ — Ubai إِنَّ ٱللَّهَ, as Ḥamza and Ibn ʿĀmir.

146/140: قَتَلَ — Ṭalḥa قَدْ قُتِلَ as Ibn Masʿūd.

لِمَا أَصَابَهُمْ — Ṭalḥa and Ibn Khuthaim and al-Aʿmash إِلَى مَا أَصَابَهُمْ.

185/182: ذَائِقَةُ ٱلْمَوْتِ — Some said Ubai read ذَائِقَةٌ ٱلْمَوْتَ مَنْسُورَةٌ.

188/185: بِمَا أَتَوْا — Ibn ʿAbbās بِمَا يَفْعَلُونَ. See Ubai and Ibn Masʿūd.

SŪRA IV

129/128: كَٱلْمُعَلَّقَةِ — Ibn Khuthaim كَٱلْمَسْجُونَةِ وَٱللهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ.

SŪRA VI

46: أَرَءَيْتُمْ — Ibn Khuthaim أَرَأَيْتَكُمْ. So also in X. 51 and 60, XI 30, 66, 90 and XLVI 9.

SŪRA VII

3/2: تَذَكَّرُونَ — Ibn ʿAbbās تَتَذَكَّرُونَ as as-Sulamī.

26/25: ذٰلِكَ خَيْرٌ — Ubai خَيْرٌ لَكُمْ.

SŪRA X

4: حَقًّا إِنَّهُ — Ibn Masʿūd حَقٌّ أَنَّهُ. So Ibn Abī ʿAbla.

SŪRA XI

5: أَلَا إِنَّهُمْ — عَلَى أَنَّهُمْ, Ibn ʿAbbās.

111/113: وَإِنَّ كُلًّا لَمَّا لَيُوَفِّيَنَّهُمْ — Ibn Khuthaim وَإِنْ كُلٌّ لَمَّا لَيُوَفِّيَنَّ. So Ibn Qais and Abū Mijlaz.

رَبُّكَ أَعْمَالَهُمْ — Ubai رَبُّكَ أَعْمَالَهُمْ.

SŪRA XII

64: فَٱللهُ خَيْرٌ حَٰفِظًا — Ibn Khuthaim فَٱللهُ خَيْرُ ٱلْحَٰفِظِينَ as Ibn Masʿūd and Abū Huraira, while al-Aʿmash read خَيْرُ حِفْظٍ.

72: صُوَاعَ — Some said that Ubai read صُوعَ as Abū Rajāʾ.

SŪRA XIII

11/12: لَهُ رَقِيبٌ مِنْ — لَهُ مُعَقِّبَٰتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ Jaʿfar aṣ-Ṣādiq بَيْنِ يَدَيْهِ وَرَقِيبٌ مِنْ خَلْفِهِ. So also Muḥammad b. al-Ḥanafiyya.

24: بِمَا صَبَرْتُمْ — Jaʿfar aṣ-Ṣādiq بِمَا صَبَرْتُمْ عَلَى ٱلْفَقْرِ فِي ٱلدُّنْيَا, as Muḥammad b. al-Ḥanafiyya.

28: ٱلَّذِينَ ءَامَنُوا — ٱلَّذِينَ أَنَابُوا.

36: وَمِنَ ٱلْأَحْزَابِ — Ibn Masʿūd read without the وَ.

38: وَلَقَدْ أَرْسَلْنَا — Ibn Masʿūd read without the وَ.

SŪRA XVI

48/50: وَٱلشَّمَائِلِ — Others say that Ibn Masʿūd read وَٱلشِّمَالِ.

SŪRA XVIII

80/79: Ubai read here طُبِعَ ظَافِرًا فَخَافَ.

109: تَنْفَدَ — Ibn Khuthaim يُقْضَى. See Ṭalḥa and Ibn Masʿūd.

SŪRA XIX

6: يَرِثُنِي وَيَرِثُ — Ibn Khuthaim يَرِثُنِي وَأَرِثُ. See readings of ʿAlī and Ubai.

11/12: سَبِّحُوا — Ibn Khuthaim سَبِّحُنَّ as Ṭalḥa.

23: فَأَجَاءَهَا — Some said Ubai read فَخَاطَبَهَا making the مخاض address Mary, but it is probable that this is a mistaken transfer from v. 24.

26/27: صَوْمًا — Ibn Khuthaim صِيَامًا as given by some from Ibn Masʿūd.

27/28: فَرِيًّا — Ibn Khuthaim فَرِيقًا as Muʿādh and Abū Ḥaiwa.

41/42: صِدِّيقًا — Ibn Khuthaim صَادِقًا. So also in v. 56/57.

85/88: نَحْشُرُ ٱلْمُتَّقِينَ — Ubai يُحْشَرُ ٱلْمُتَّقُونَ. So al-Ḥasan and al-Jaḥdarī.

86/89: نَسُوقُ ٱلْمُجْرِمِينَ — Ubai يُسَاقُ ٱلْمُجْرِمُونَ. So al-Ḥasan and al-Jaḥdarī.

SŪRA XX

2/1: مَا أَنْزَلْنَا عَلَيْكَ ٱلْقُرْآنَ — Ibn Khuthaim مَا نُزِّلَ عَلَيْكَ ٱلْقُرْآنُ as Ibn Masʿūd and Ṭalḥa.

54/56: لَآيَاتٍ — Ibn Khuthaim لَآيَةً as Jaʿfar aṣ-Ṣādiq. So in v. 128.

96: يَبْصُرُوا بِهِ — Ibn Masʿūd تَبْصُرُوا بِهِ إِذَا جَاءَ ٱلرَّسُولُ.

98: إِلَّا هُوَ — Ibn Khuthaim إِلَّا هُوَ رَبُّ ٱلْعَرْشِ as Ṭalḥa.

SŪRA XXI

24: ذِكْرُ مَنْ مَعِيَ — Ibn Khuthaim ذِكْرٌ مَعِي as Ṭalḥa.

91: ءَايَةً — Ibn Khuthaim ءَايَتَيْنِ as Ibn Abī ʿAbla and Abū Mijlaz.

SŪRA XXII

13: لَمَنْ — Ibn Khuthaim مَنْ as Ibn Masʿūd.

19/20: ٱخْتَصَمُوا فِي رَبِّهِمْ — Ibn Khuthaim ٱخْتَصَمَا فِي رَبِّهِمَا as Ibn Abī ʿAbla. See Ibn Masʿūd.

22: مِنْهَا مِنْ غَمٍّ — Ibn Khuthaim omitted مِنْهَا as Ibn Qais and Abū ʿImrān.

أُعِيدُوا — Ibn Khuthaim رُدُّوا as al-Amash. See also Ubai's reading.

25/26: Ibn Khuthaim's reading here should be يُرِدْ إِلْحَادَهُ.

27/28: يَأْتِينَ — Ibn Khuthaim يَأْتُونَ as Ibn Masʿūd.

28/29: لِيَشْهَدُوا — Ibn Khuthaim لِيَحْضُرُوا. So Ibn Qais.

32/33: فَإِنَّهَا — Ibn Khuthaim فَإِنَّهُ as Ibn Abī ʿAbla. So also in v. 46/45.

SŪRA XXIII

47/49: لِبَشَرَيْنِ — Ibn Khuthaim لِأَخَوَيْنِ. So Abū Mijlaz.

50/52: ءَايَةً — Ibn Khuthaim ءَايَتَيْنِ, as in XXI 91. So Ibn Abī ʿAbla.

66/68: عَلَى أَعْقَابِكُمْ — Ibn Khuthaim عَلَى أَدْبَارِكُمْ. See Ibn Masʿūd.

71/73: عَنْ ذِكْرِهِمْ — Ubai عَنْ ذِكْرَاهُمْ. So also Abū Mijlaz.

111/113: جَزَيْتُهُمُوهُ — Ibn Khuthaim عَفَوْتُ عَنْهُمْ, as Ibn Masʿūd.

SŪRA XXIV

15/14: Add for Ubai تُلْقُونَهُ and تُلْقُونَهُ.

31: يُخْفِينَ — Ibn Khuthaim سُرَّ, as Ibn Masʿūd.

SŪRA XXVI

227/228: ٱلَّذِينَ ظَلَمُوا — Ibn Masʿūd ٱلَّذِينَ كَفَرُوا.

SŪRA XXVII

16: مِنْ كُلِّ شَيْءٍ — Ubai كُلَّ شَيْءٍ. So also Ibn Khuthaim.

39: أَمِينٌ — ʿAlī added قَالَ أُرِيدُ أَنَّهُ أَعْجَلُ مِنْ ذَلِكَ. See Ibn Masʿūd.

SŪRA XXX

9/8: وَأَثَارُوا ٱلْأَرْضَ — Ibn Masʿūd وَأَثَارُوا فِي ٱلْأَرْضِ.

وَأَثَارُوا — Ubai read وَآثَارُوا as Abū Jaʿfar and Ibn Qais.

وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا — Ibn Masʿūd read عَمَرُوا ٱلْأَرْضَ أَكْثَرَ مِمَّا عَمَرْتُمُوهَا.

19/18: يُخْرِجُ — Ibn Masʿūd يُخْرِجُ ٱلَّذِى.

34/33: فَتَمَتَّعُوا — Ubai فَتَمَتَّعُوا فِيهَا سَوْفَ.

41/40: لِيُذِيقَهُمْ — Ibn Masʿūd لِيُذِيقَ ٱلنَّاسَ.

عَمِلُوا — Ibn Masʿūd يَعْمَلُونَ.

Ubai instead of لِيُذِيقَهُمْ بَعْضَ ٱلَّذِى عَمِلُوا read جَزَاءً بِمَا ٱكْتَسَبُوا.

وَٱلْبَحْرِ — Ibn Khuthaim وَٱلْبُحُورِ. See Ibn Masʿūd.

48/47: خِلَالِهِ — Ibn Masʿūd خَلَلِهِ as ʿAlī and Ibn ʿAbbās.

50/49: يُحْيِ ٱلْأَرْضَ — Ubai تُحْيِ ٱلْأَرْضَ which was given also from ʿUthmān.

51/50: مُصْفَرًّا — Ubai مُصْفَارًّا. So az-Zuhrī and al-Jaḥdarī.

53/52: عَنْ ضَلَٰلَتِهِمْ — Ibn Khuthaim مِنْ ضَلَٰلَتِهِمْ. So Ibn Qais.

56: وَقَالَ ٱلَّذِينَ أُوتُوا ٱلْعِلْمَ وَٱلْإِيمَٰنَ — Ubai وَقَالَ ٱلَّذِينَ أَتَاهُمُ ٱللهُ ٱلْعِلْمَ وَٱلْكِتَابَ وَٱلْإِيمَانَ ٱلْكِتَابَ وَٱلْحُكْمَ وَٱلْإِيمَانَ. Ibn Masʿūd read it وَقَالَ أُولُوا ٱلْعِلْمِ وَٱلْكِتَابِ وَٱلْإِيمَانِ or

SŪRA XXXI

21/20: بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا — Ibn Masʿūd read بَلْ نَعْبُدُ ٱلْأَصْنَامَ ٱلَّتِى كَانُوا يَعْبُدُونَهَا ءَابَاءَنَا مِنْ قَبْلُ.

SŪRA XXXII

20: أُعِيدُوا فِيهَا — Ibn Khuthaim رُدُّوا فِيهَا. So Muʿādh.

SŪRA XXXIII

49/48: ٱلْمُؤْمِنَٰتِ — Ibn Masʿūd ٱلنِّسَاءِ.

SŪRA XXXIV

22/21: لَا يَمْلِكُونَ مِثْقَالَ — Ibn Masʿūd لَا يَخْلُقُونَ مِثْلَ.

فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ — Ibn Masʿūd مَنْ فِى ٱلسَّمَٰوَٰتِ وَمَنْ فِى ٱلْأَرْضِ, omitting ذَرَّةٍ.

23/22: قَالُوا ٱلْحَقَّ — Ibn Masʿūd قَالُوا جَاءَكُمُ ٱلْحَقُّ مِنْ رَبِّكُمْ.

30/29: قُلْ لَكُمْ مِيعَادُ يَوْمٍ — Ibn Masʿūd قُلْ بَلْ لَكُمُ ٱلْوَقْتُ ٱلَّذِى وَعَدَكُمْ بِهِ.

31/30: يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا — Ibn Masʿūd يَقُولُ ٱلضُّعَفَاءُ مِنَ ٱلنَّاسِ.

32/31: قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا لِلَّذِينَ ٱسْتُضْعِفُوا أَنَحْنُ — Ibn Masʿūd وَقَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا أَنَحْنُ.

بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ — Ibn Masʿūd لَمَّا جَاءَكُمْ بَلْ لَا كُنْتُمْ.

33/32: وَقَالَ — Ibn Masʿūd قَالَ without و.

38/37: مُعَٰجِزِينَ — Ubai مُعْجِزِينَ.

SŪRA XXXV

33/30: لُؤْلُؤًا — Ubai إِلْيًا as in XXII, 23.

SŪRA XXXVI

14/13: بِثَالِثٍ — Ibn Khuthaim بِٱلثَّالِثِ as Ibn Masʿūd.

35: عَمِلَتْهُ — ʿAlī and Ibn Khuthaim عَمِلَتْ as the Kūfan Codex.

38: لِمُسْتَقَرٍّ — ʿAlī لَا مَسْتَقَرَّ as Ibn Masʿūd and Ibn ʿAbbās.

83: مَلَكُوتُ — Ibn Khuthaim مَلَكَتُ. See Ibn Masʿūd's reading.

SŪRA XXXVII

102: يَا أَبَتِ ٱفْعَلْ — Abū Mūsa يَا أَبَهْ فَٱفْعَلْ. See also Ibn Masʿūd.

113: وَظَالِمٌ — Ibn Masʿūd وَمِنْهُمْ ظَالِمٌ.

148: إِلَىٰ حِينٍ — Ibn Khuthaim حَتَّى حِينٍ. So Ibn Masʿūd.

SŪRA XXXVIII

15/14: صَيْحَةً — Others said Ibn Masʿūd read زَقْيَةً.

32/31: فَقَالَ — Ibn Khuthaim omitted the word, as did Ibn Masʿūd.

67: قُلْ — Ubai بَلْ and between vv. 67 and 68 he added a verse — فِى صُدُورِ ٱلَّذِينَ أُوتُوا ٱلْعِلْمَ. So also Ibn Qais.

SŪRA XXXIX

3/4: Ubai's reading here should be قَالُوا مَا نَعْبُدُكُمْ إِلَّا لِتُقَرِّبُونَا. See Ibn Masʿūd.

59/60: وَكُنْتَ — Al-Aʿmash وَكَانَ. See Ubai and Ibn Masʿud.

71: فُتِحَتْ أَبْوَابُهَا — Ibn Khuthaim فَتَّحْنَا أَبْوَابَهَا. So also in v. 73.

SŪRA XL

67/69: ثُمَّ لِتَكُونُوا شُيُوخًا — Ibn Khuthaim وَمِنْكُمْ مَنْ يَكُونُ شُيُوخًا. See Ibn Masʿūd.

SŪRA XLII

5/3: تَكَادُ ٱلسَّمَٰوَاتُ يَتَفَطَّرْنَ — Ibn Khuthaim أَنْ تَكَادَ ٱلسَّمَٰوَاتُ لَتَصْدَعُ.

SŪRA XLIII

26/25: بَرَاءٌ — Ibn Khuthaim بَرِيءٌ as Ibn Masʿūd and al-Aʿmāsh.

72: أُورِثْتُمُوهَا — Ibn Masʿūd وَرِثْتُمُوهَا. See also Ubai.

76: ٱلظَّٰلِمِينَ — Ibn Khuthaim ٱلظَّالِمُونَ as Ibn Masʿūd.

SŪRA XLIV

56: ٱلْمَوْتَ — Ibn Khuthaim طَعْمَ ٱلْمَوْتِ as Ibn Masʿūd.

SŪRA XLVI

12/11: مُصَدِّقٌ — Ibn Khuthaim مُصَدِّقٌ لِمَا بَيْنَ يَدَيْهِ as Ibn Masʿūd.

SŪRA XLVII

24/26: أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْآنَ — Jaʿfar aṣ-Ṣādiq أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْآنَ فَيَقْضُونَ مَا عَلَيْهِمْ مِنَ ٱلْحَقِّ.

SŪRA XLVIII

10: عَلَيْهُ ٱللَّهَ — Ibn Khuthaim عَلَيْهِ ٱللَّهَ وَرَسُولَهُ. So Ibn Qais.

16: يُسْلِمُونَ — Ibn Khuthaim يُسْلِمُوا as Ubai and Ibn Masʿūd.

SŪRA XLIX

12: لَا يَغْتَبْ بَعْضُكُمْ بَعْضًا — Ibn Khuthaim and al-Aʿmash لَا تَقْتَابُوا أَنْفُسَكُمْ.

13: إِنَّ أَكْرَمَكُمْ — Ibn Khuthaim وَخَيْرُكُمْ. See Ibn Masʿūd.

SŪRA L

5: كَذَّبُوا بِٱلْحَقِّ لَمَّا جَاءَهُمْ — Ibn Khuthaim كَذَّبُوا ٱلْحَقَّ لِمَا جَاءَهُمْ. So Abū Mijlaz and Muʿādh.

9: وَنَزَّلْنَا — Ubai وَأَنْزَلَ. So Zaid b. ʿAlī and Ibn Qais.

SŪRA LII

21: وَاتَّبَعَتْهُمْ — ʿAlī وَأَتْبَعْنَاهُمْ. So Zaid b. ʿAlī and Abū ʿAmr.

SŪRA LVII

29: لِئَلَّا يَعْلَمَ — Ibn Khuthaim لِكَيْلَا يَعْلَمَ as Ibn Masʿūd.

SŪRA LIX

4: يُشَاقِّ — Ubai, Ibn Khuthaim and al-Aʿmash يُشَاقِقْ. See Ibn Masʿūd.

5: أَوْ تَرَكْتُمُوهَا قَائِمَةً — Ibn Khuthaim read here as Ibn Masʿūd وَلَا تَرَكْتُمْ قَوَّمًا.

14: شَتَّى — Ibn Khuthaim أَشَبُّ.

17: خَٰلِدَيْنِ فِيهَا — Ibn Khuthaim خَالِدَانِ فِي ٱلنَّارِ as Ibn Masʿūd and Abū Mijlaz.

20: ٱلنَّارِ وَأَصْحَابُ — Ibn Khuthaim and Ubai ٱلنَّارِ وَلَا أَصْحَابُ.

SŪRA LXI

5: لِمَ تُؤْذُونَنِي — Ibn Masʿūd لِمَ تُؤْذُونَنِي وَأَنَا رَسُولُ ٱللَّهِ إِلَيْكُمْ.

9: أَرْسَلَ رَسُولَهُ — Ibn Masʿūd أَرْسَلَ نَبِيَّهُ إِلَى عِبَادِهِ.

10: عَذَابٍ أَلِيمٍ — Ibn Khuthaim عَذَابِ ٱلْأَلِيمِ as Ibn Masʿūd and Ibn Dharr.

11: بِٱللهِ وَرَسُولِهِ — Ibn Masʿūd بِٱللهِ وَحْدَهُ وَبِرَسُولِهِ ٱلَّذِى أَرْسَلَهُ إِلَيْكُمْ.

14: كُونُوا أَنْصَارَ ٱللهِ — Ibn Khuthaim أَنْتُمْ أَنْصَارُ لِلهِ which was doubtless the reading of Ibn Masʿūd.

SŪRA LXIII

4: كَأَنَّهُمْ خُشُبٌ — Ibn Masʿūd and Ubai فَمِنْهُمْ أَخْشَابٌ. So Ibn Qais.

5: تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللهِ — Ibn Masʿūd and Ubai تَعَالَوْا إِلَىٰ عِنْدَ رَسُولِ ٱللهِ لِيَسْتَغْفِرَ ٱللهَ لَكُمْ.

SŪRA LXV

6: وَإِنْ كُنَّ أُولَٰتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ — Ibn Masʿūd وَأَنْفِقُوا عَلَيْهِنَّ مِمَّا رَزَقَكُمُ ٱللهُ حَتَّىٰ.

SŪRA LXVI

2: قَدْ فَرَضَ ٱللهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ — Ibn Masʿūd قَدْ جَعَلَ ٱللهُ كَفَّارَةَ أَيْمَانِكُمْ إِذَا دَخَلْتُمْ.

4: فَإِنَّ ٱللهَ هُوَ مَوْلَاهُ — Ibn Masʿūd فَإِنَّ وَلِيَّهُ ٱللهُ.

SŪRA LXVII

9: Others say Ibn Masʿūd read قَدْ جَاءَنَا نَذِيرٌ مِنَّا فَكَذَّبْنَاهُ.

SŪRA LXVIII

14: أَنْ كَانَ — Others say that Ibn Masʿūd read وَلَوْ كَانَ.

38: فِيهِ — Omitted by Ibn Ghazwān ʿan Ṭalḥa and Ibn Khuthaim.

51: لَيُزْلِقُونَكَ — Ibn Khuthaim لَيُزْهِقُونَكَ as Ibn Masʿūd.

SŪRA LXIX

25: يَا وَيْلَتَاهُ لَيْتَنِى لَمْ أُعْطَ كِتَابِيَهْ — Ibn Masʿūd يَا لَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ.

35, 36: Ibn Masʿūd read وَكَانَ قَبْلَ ذٰلِكَ مِنَ ٱلْمُتْرَفِينَ * فَلَيْسَ لَهُ ٱلْيَوْمَ هٰهُنَا حَمِيمٌ * وَلَيْسَ لَهُ شَرَابٌ إِلَّا مِنْ حَمِيمٍ تَجْرِى مِنْ عَيْنٍ مِنْ تَحْتِ ٱلْجَحِيمِ * وَلَيْسَ لَهُ طَعَامٌ إِلَّا مِنْ غِسْلِينٍ.

SŪRA LXXI

22/21: وَمَكَرُوا — Ibn Masʿūd وَقَدْ مَكَرُوا يَا رَبِّ.

24: وَلَا تَزِدِ — Ibn Masʿūd فَلَا تَزِدِ.

25: مِمَّا خَطِيٓـَٔاتِهِمْ أُغْرِقُوا — Ibn Khuthaim مِمَّا خَطَايَاهُمْ مَا أُغْرِقُوا. See also Ibn Masʿūd.

28/29: لِوَالِدَىَّ — Some said that Ubai read لِوَلَدِى.

SŪRA LXXIV

33/36: إِذْ أَدْبَرَ — Others said that Ubai read إِذَا دُبِرَ as Ibn Abī ʿAbla.

36/39: نَذِيرًا — Ibn Khuthaim نَذِيرٌ as Ubai and Ibn Abī ʿAbla.

37/40: Ibn Masʿūd read here a Shīʿa reading — نَبِيُّنَا وَعَلِيُّنَا هُمَا خَيْرُ ٱلْبَشَرِ فَمَنْ شَاءَ مِنْهُمَا أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ.

SŪRA LXXV

22: نَاضِرَةٌ — Some said that Ubai read نَضْرَةٌ.

SŪRA LXXVII

11: أُقِّتَتْ — Others said Ubai read أُقِتَتْ as an-Nakhaʿī.

17: نُتْبِعْهُمُ — Ibn Khuthaim سَنُتْبِعُهُمُ as Ibn Masʿūd.

23: فَقَدَرْنَا — فَقَدَّرْنَا as ʿAlī and the Madīnans.

29: ٱنْطَلِقُوا — Ubai ٱنْطَلَقُوا (instead of at the beginning of v. 30).

SŪRA LXXXI

11: كُشِطَتْ — Ibn Khuthaim قُشِطَتْ as Ibn Masʿūd and Ibn Abī ʿAbla.

SŪRA LXXXIII

34, 35: Ibn Masʿūd read here فَٱلْآنَ أَنْتُمْ مِنْهُمْ تَضْحَكُونَ * أَنْتُمْ عَلَى ٱلْأَرَائِكِ تَنْظُرُونَ.

SŪRA LXXXIV

9: يَنْقَلِبُ — Ibn Khuthaim يَقْلَبُ. So Zaid b. ʿAlī and Muʿādh.

SŪRA LXXXV

3: شَاهِدٍ — Ibn Masʿūd شَاهِدٍ عَلَيْهِمْ.

4: ٱلْأُخْدُودِ — Ubai ٱلْخُدُودِ. So Muʿādh and Abū's-Sammāl.

13: يُبْدِىءُ — Ubai يَبْدَأُ. So Ibn Qais and Abū Ḥaṣīn.

SŪRA LXXXVII

8: وَنُيَسِّرُكَ — Ibn Masʿūd فَسَنُيَسِّرُكَ.

SŪRA LXXXIX

17/18: تُكْرِمُونَ Ubai read يُكْرِمُونَ as the Baṣrans, and so in the succeeding verses يَحَضُّونَ for تَحَضُّونَ, يَأْكُلُونَ for تَأْكُلُونَ and يُحِبُّونَ for تُحِبُّونَ.

SŪRA XCII

3: وَمَا خَلَقَ ٱلذَّكَرَ — Ubai ٱللهُ خَالِقُ ٱلذَّكَرِ as Ibn Qais and Abū Mijlaz. See also Ibn Masʿūd's reading.

15: يَصْلَاهَا — Ubai and Ibn Khuthaim يُصْلِيهَا.

SŪRA XCIV

6: Ibn Khuthaim omitted the verse, as did Ibn Masʿūd.

SŪRA XCV

2: سِينِينَ — ʿAlī and Ibn Ghazwān ʿan Ṭalḥa سَيْنَاءَ. See Ibn Masʿūd.

SŪRA XCVI

16: Ibn Khuthaim as Ubai ٱلنَّاصِيَةِ ٱلْكَاذِبَةِ ٱلْخَاطِئَةِ.

SŪRA XCVIII

5/4: دِينُ ٱلْقَيِّمَةِ — Ibn Khuthaim ٱلدِّينُ ٱلْقَيِّمَةُ as Ibn Masʿūd.

SŪRA XCIX

4: أَخْبَارَهَا — Ibn Khuthaim أَنْبَاءَهَا. So read by Abū Mijlaz.

SŪRA CVII

5: سَاهُونَ — Ibn Khuthaim لَاهُونَ as Ibn Masʿūd.

SŪRA CX

1: Some said Ubai read فَتْحُ ٱللهِ وَٱلنَّصْرُ as Ibn ʿAbbās.

CORRIGENDA

This list of Corrigenda is unfortunately far longer than it has any business to be, but that is no reflection on the Printer, who has taken extraordinary care over the work. Proof correction was made somewhat more difficult by the distance between editor and printer, which made it impossible to see a final proof. Also owing to some mechanical trouble quite a number of vowel signs which were perfectly correct in the proof-sheets, have either fallen off or shifted in the process of printing off the sheets. Where these are important they have been included in these Corrigenda. For the others the carelessness of the editor must be held responsible. This list would have been still longer had it not been for the kindness of Prof. WENSINCK of Leiden who gave the time and took the trouble to read a first proof before the sheets were sent on to me, and to my wife who read with me both parts of the book in proof, and to whose keen eye, indeed, most of the corrections here given are due.

p. 11, l. 31 for Tradionist read Traditionist.

p. 25, l. 14 „ صُمٌّ read صُمٌّ.

p. 26, l. 17 تَعِيثُوا. The word appears thus in the source, but is probably to be read تَعِيثُوا.

p. 27, l. 25 for يَهُودِيًّا read يَهُودِيًّا.

p. 30, l. 8 „ كُثِيرٌ „ كَثِيرٌ.

p. 31, l. 19 „ المَسّ „ المَسّ.

p. 34, l. 2 „ ٱلَّذِينَ „ ٱلَّذِينَ and so often.

p. 35, l. 23 for يَصْلِي read يَصْلَى.

p. 36, l. 15 „ فَاصْلِحُوا „ ٱللهُ فَأَصْلِحُوا.

l. 25 „ فَأَمُّوا „ فَأَمُّوا and so on p. 39, l. 10.

p. 38, l. 9 „ كَالْمُعَلَّقَهِ „ كَالْمُعَلَّقَةِ.

p. 39, l. 5 „ وَالْنَّطِيحَةُ „ وَالنَّطِيحَةُ.

p. 40, l. 10 „ عُقِدَتِ „ عُقِدَتْ.

l. 19 „ ٱلْغَفُورُ „ ٱلْغَفُورُ.

p. 41, l. 4 „ بِالْغُدُوةِ „ بِالْغُدُوِّ.

p. 42, l. 18 „ آيَهُ „ آيَةُ.

p. 43, l. 7 „ ٱلْمَخِيطِ „ ٱلْمِخْيَطِ.

p. 44, l. 20 „ وَذِمَّةٌ „ وَلَا ذِمَّةٌ.

l. 25 „ يُضِلُّ — يُضَلُّ read يُضَلُّ — يُضِلُّ.

p. 47, l. „ 2 بِبَدَائِكَ read بِبَدَائِكَ.

l. 16 „ تَسْئَلَنِ „ تَسْئَلَنِ.

p. 48, l. 18 „ يَلْعَتْ „ يَلْعَبْ.

p. 53, l. 23 „ وَالْبَخِيلِ „ وَالنَّخِيلِ.

p. 55, l. 7 „ ٱلسَّمَوَاتُ لَهَ ٱلْارْضُ read ٱلسَّمَوَاتُ لَهُ ٱلْأَرْضُ.

p. 56, l. 23 „ بَلْ — تَأْتِيهِمْ يُرِيدُونَ read بَلْ يُرِيدُونَ — تَأْتِيهِمْ.

p. 60, l. 26 „ ٱللهُ لَا يَحِلَّنَ عَلَيْكُمْ read يَحُلَّنَّ ٱللهُ لَا عَلَيْكُمْ.

p. 61, l. 19 „ يَخْصِفَانِ read يَخْصِفَانِ.

p. 62, l. 21 „ جَدَثِ „ جَدَثِ.

p. 65, l. 19 „ نَبِيِّهِ „ نَبِيِّهِ.

p. 66, l. 8 for نَزَّلَ read نَزَلَ.

p. 68, l. 25 „ أَهْلُ بَيْتِكَ وَمَنِ ٱتَّبَعَكَ مِنَ read أَهْلُ بَيْتِكَ مِنَ.

p. 69, l. 13 „ فَتَمَكَّثَ. Some said read Some said فَتَمَكَّثَ.

p. 71, l. 2 „ نُرِىَ read نُرَىَ.

p. 76, l. 13 „ فَبُرِّئَ „ فَبَرِئَ.

p. 78, l. 9 „ يُؤْمِنُونَ „ يُؤْمِبُونَ.

p. 80, l. 25 „ نُزِلَ „ نُزِلَ.

p. 81, l. 11 „ نعجةٌ „ نَعْجَةٌ.

p. 82, l. 16 „ بِخَاتِمِهِ „ بِخَاتِمِهِ.

p. 84, l. 25 „ شَىْءٌ „ شَىْءٌ.

p. 85, l. 9 „ إِنَّ لِى „ وَإِنَّ لِى.

l. 17. 7/5. This reading is out of place here, and should be read in place of يُوحَى إِلَيْكَ in v. 3/1.

l. 20 for وَيَقْدِرُهَا read وَيَقْدِرُهُ.

l. 24 „ لَأَعْدِلَ بَيْنَكُمْ „ لِأَعْدِلَ بَيْنَكُمْ.

p. 88, l. 11 „ فَعَلْنَاهَا „ فَعَلْنَاهُ.

p. 90, l. 22 „ مَنًّا „ مَنًّا.

p. 92, l. 3 „ ٱلْفَيْحُ „ ٱلْفَتْحُ.

p. 95, l. 8 „ يَنْفَعُ „ تَنْفَعُ.

l. 10 „ ٱبْيَاعَ „ ٱتَّبَاعَ.

p. 97, l. 20 „ حَتَمْنَا „ خَتَمْنَا.

p. 100, l. 5 „ قَوْمًا „ قُوَّمًا.

l. 10 „ مُخَالَفَةٌ مِنْ سَادَاتِكُمْ read مُخَالَفَةً مِنْ سَادَاتِكُمْ.

p. 101, l. 4 for قَدْ read وَقَدْ.

p. 102, l. 21 „ 11: „ 12:

l. 22 „ 12: „ 11:

p. 108, l. 3 „ فامَّا „ فَأَمَّا.

l. 18 „ لَتَرْكَنَنَّ „ لَتَرْكَبَنَّ.

p. 109, l. 23 „ تَتَلَظَّى „ تَتَلَظَّى.

p. 110, l. 20 „ يَكُنْ „ يَكُنِ.

p. 111, l. 17 and 19 for ٱلَّدِهْرِ „ ٱلدَّهْرِ.

p. 118, l. 20 for يَتَشَابَهَ „ تَتَشَابَهَ.

p. 123, l. 6 Read — فَأْذَنُوا — فَأَيْقِنُوا.

l. 21 for يُفَرِّقُونَ read يُفْرِقُونَ.

p. 124, l. 10 „ وَيَقْتَلُونَ „ وَيُقْتِلُونَ.

l. 21 „ تَنَالَ „ تَنَالُوا.

p. 127, l. 14 „ لَأُمَنِّيَنَّهُمْ „ لَأُمَنِّيَنَّهُمْ.

p. 130, l. 7 „ ٱلشَّيْطِينَ „ لَأُٱلشَّيْطِينُ.

p. 131, l. 16 „ Ibn Mijlaz „ Abū Mijlaz, and so on p. 132 l. 1 and 14: p. 140, l. 5.

p. 133, l. 21 „ بَقَيِّدُوكَ „ يُقَيِّدُوكَ.

p. 136, l. 13 „ فَعُمِّيَتْ „ فَعُمِّيَتْ.

p. 138, l. 9 „ وَاكُنْ „ وَأَكُنْ.

p. 141, l. 26 „ وَقَصَّى „ وَوَصَّى.

p. 143, l. 4 „ سِيِّرَتِ „ سُيِّرَتِ.

p. 147, l. 1 „ يَحِلَّنَّ „ يُحِلَّنَّ.

p. 147, l. 21 read قَالَ رَبِّيَ أَحْكَمَ — قُلْ رَبِّ ٱحْكُمْ.

p. 148, l. 11 for نَبِيِّ read نَبِيٍّ.

p. 154, l. 19 „ خَطِيَّاتِهِم „ خَطِيَّاتُهُمْ.

p. 157, l. 1 „ يَسَّاءَلُونَ „ يَسَّاءَلُونَ.

l. 12 „ فَبَرِئَ „ فَبُرِّئَ.

p. 158, l. 22 „ تُجْزَى „ يُجْزَى.

p. 160, l. 8 „ نُوحًا „ نُوحَا.

p. 161, l. 11 „ هَلْ هُنَّ „ وَهَلْ هُنَّ.

p. 162, l. 11 read قُلْ ءَأَعْجَمِيٌّ or some said بَلْ ءَأَعْجَمِيٌّ.

p. 164, l. 8 for أَنْ نَعْمَلَ read وَأَنْ نَعْمَلَ.

p. 165, l. 16 „ ٱلْجَهِلِيَّهِ „ ٱلْجَهِلِيَّةِ.

p. 167, l. 9 „ ضِيزَى „ ضِيزَى.

p. 169, l. 12 for ٱلْأَرَضِ (bis) „ ٱلْأَرْضِ.

p. 170, l. 3 „ غِمْرًا „ غَمْرًا.

l. 10 „ يَفْصِلُ „ يَفْصِلُ.

p. 175, l. 18 „ رَقْيَةٌ „ زَقْيَةٌ and for "Ibn Mas'ūd" read "Ibn Khuthaim"

p. 180, l. 4 „ قَلْ read قُلْ.

p. 195, l. 13 „ يَطَّوَّفَ „ تَطَّوَّفَ.

p. 196, l. 5 „ يَقْسِمُونَ „ يُقْسِمُونَ.

p. 200, l. 2 „ هِئْتَ or هُيِّئْتَ „ هِئْتُ or هُيِّئْتُ.

p. 203, l. 9 „ أَدَّرَكَ „ أَدَّارَكَ.

p. 206, l. 12 „ أَفَعَقَبْتُمْ „ فَعَقَبْتُمْ.

p. 228, l. 20 for أَمكًا read أَفِكًا.

p. 232, l. 6 „ وَٱصَّلَوٰةِ „ وَٱلصَّلَوٰةِ.

p. 233, l. 2 „ تَصِلُونَ „ يَصِلُونَ.

p. 249, l. 13 „ وَٱلْآصَالِ „ وَٱلْأَصَالِ.

p. 254, l. 9 „ ٱلظَّالِينَ „ ٱلظَّالِمِينَ.

p. 257, l. 2 „ others قُلُوبَهُمْ „ others قُلُوبُهُمْ.

p. 261, l. 4 „ لَتَقْتُلُنَّ „ لَتَقْتُلُنَّ.

p. 263, l. 10 „ وَلَنُرِيَهُمْ as Ibn „ وَلَنُرِيَهُمْ, see Ibn.

p. 264, l. 19 „ يَطْوَّفَانِ „ يَطَّوَّفَانِ.

p. 265, l. 8 „ وَيُصِيقُونَ „ وَيُضِيقُونَ.

p. 273, l. 11 „ ٱلْبَحْرِ „ ٱلْبَحْرِ.

p. 274, l. 11 „ فَأَعْقَبْتُمْ „ فَأَعْقَبْتُمْ.

p. 279, l. 21 „ وَرَقِيتْ „ وَرَقِيبٌ.

p. 280, l. 8 „ نُجْرِجُ read نُخْرِجُ and for يُخْرَجُ read يُخْرَجُ.

l. 20 „ يَخَافُ read يَخَافُ.

p. 281, l. 9 „ سَيْرٌ „ سَيْرًا.

p. 286, l. 9 „ ٱلْأَنْفَالِ „ ٱلْأَنْفَالِ.

p. 288, l. 7 „ ءَاتَيْنَكُمْ „ ءَاتَيْنَكُمْ.

p. 293, l. 4 „ أَكْلَهُ „ أَكْلَهُ.

p. 295, l. 16 „ أَعْيُنٍ „ أَعْيُنٍ.

p. 296, l. 19 „ تُكَلِّمُهُمْ „ تُكَلِّمُهُمْ.

p. 297, l. 21 „ إِلَيْكَ „ إِلَيْكَ.

p. 300, l. 12 „ رَقْيَةٌ „ رَقْيَةٌ.

p. 301, l. 2 „ ٱلنَّبَا „ ٱلنَّبَإِ.

p. 301, l. 13 for حَمِيمٌ read حَمِيمٌ.

l. 25 „ وَٱسْتَكْبَرَ „ وَٱسْتَكْبَرَ.

p. 306, l. 11 „ تُكَذِّبَانِ „ تُكَذِّبَانِ.

p. 308, l. 6 „ عَمِّ — نَبِيِّهِمْ „ عَمِّ نَبِيِّهِمْ.

p. 310, l. 23 „ رُقْيَةٌ „ رُقْيَةٌ.

p. 311, l. 10 „ أَدْرَاكَ „ أَدْرَاكَ.

p. 312, l. 21 „ خَسْرٍ „ خُسْرٍ.

إِعْضَارًا أَعْصُرًا read أَعْصَارًا عَصْرًا.

p. 315, l. 4 „ فَأَزَلَّهُمَا read فَأَزَلَّهُمَا.

p. 322, l. 20 „ وَأَعْطَتْ „ أَوْعَطْتَ.

p. 324, l. 2 „ أُخْفِي „ أُخْفِيَ.

p. 334, l. 13 „ عِوَجًا „ عِوَجًا.